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THE PRAYER OF FAITH

O. M. PETERSON

PRAYER is the communion of the spirit of man with the Spirit of God.

Only he who is conscious of the indwelling of the Spirit of God in his heart, can pray; and he cannot help praying—praying "without ceasing;" for all his inmost desires and highest aspirations are constantly directed toward the source of his being. Praying is as much a necessity for his spiritual life as breathing is a necessity for his physical life. As long as there is life in the body, there is breath; as long as the spirit is consciously alive, it prays.

Religious life, the "life in God," is a life of prayer. The things desired and prayed for, are, first of all, spiritual things; accepting in faith the assurance that if we seek first the kingdom of God and his righteousness, all other necessary things shall be given us freely. Then labor becomes a mere adjunct to prayer.

As long as we pray for earthly or material things, great or little—whether riches, success, or reputation—we can rest assured that our prayers are "a stench in the nostrils" of God; and though we often may receive the earthly things prayed for, they will not tend to our spiritual awakening and growth, but, on the contrary, will be a burden and drag on our spiritual progress.

Just as physical life remains dormant in rocks and minerals, awakening partially out of its slumber in plants and vegetables, becomes more or less conscious in animal forms in the water and air and on the earth, according to their

degree of development and organic complexity; in man reaching a still higher, greater, and often growing consciousness; so spiritual Life, the human spirit, often takes many slow steps toward awakening, and passes through many degrees of growing consciousness—from the dormant state in the savage and undeveloped human being, through different less or more intellectual stages, up to the highest in comparatively few advanced specimens of civilized men, such as poets and seers, who reach the borderland of spiritual consciousness, with occasional glimpses of the promised land beyond, until, *in the great awakening called the new birth from above*—vouchsafed to the few (that is, reached by the few because aspired to only by the few)—the human spirit, the real man, becomes more or less conscious of himself as the image and likeness of the Divine Spirit, the source of all Life, the one unique, unchangeable, and eternal Reality.

From the moment of reaching the intellectual and spiritual condition which may be called the borderland of the spiritual world, man becomes a praying being—the only praying animal, scientists tell us—his prayers changing in character at each stage of growth in spiritual consciousness. In the earliest stage he cries for help against his human enemies, addressing God as a man with magnified human powers and qualities. Later he seeks relief from or against the, to him, incomprehensible forces of nature—storms, thunder and lightning, floods and drouths. Mere material and earthly things continue to be the object of his prayers until he reaches a state of spiritual consciousness in which his expanding mind becomes so enlightened spiritually that he is convinced of the insignificance and comparative worthlessness and utter evanescence of all earthly things, and his mind and heart begin to yearn after the permanent and satisfying things of the Spirit. His prayers then change from form-prayers and mass-prayers—from so-called worship in groves or temples or synagogues or churches, from supplications shouted to a deaf God—to silent communings, in his private room and the chamber of his own heart, with that

ever present Divine Spirit which sees and hears in secret, but rewards openly and abundantly.

This is the prayer of faith, the prayer that, figuratively speaking, simply holds out the hand to receive from God, who is far more ready to give the gifts of the Spirit than we are to receive. We need not pray to move God to give, but we need to pray to move ourselves to receive.

No, man cannot move God by prayers, nor swerve Providence from his eternal purposes and plans by gifts to schools and charities, nor defy Destiny by armies and navies. What does worldly wisdom and modern philosophy amount to as long as the great and mighty of this world are led to believe, in their folly, that they can shape the course of the world's history to suit themselves, acting either as nations or as leagues or alliances!

How to reach the wonderful state of faith and trust in the Supreme, depending on him alone while faithfully performing one's duties according to ability, has for ages been the mystery of mysteries. Human teachers and leaders cannot show the way, because they have not, as a rule, discovered it for themselves. Most of them are but blind leaders of the blind. And the few who have found the way know that they cannot lead others to it, though they may point the direction; for they have learned the meaning of the words: "One shall be your teacher"—the Spirit of Truth. Even the greatest of all human teachers—greatest because he had received the fullness of this Spirit and become so conscious of the most fundamental of all mystical truths, namely, that God is Spirit, and that there is but one Spirit as there is but one Life, the spirit of man being its image and so much like it, so identical with it, that he could say: "I and the Father are one," though "the Father is greater than I"—this greatest of all teachers did not claim to solve spiritual paradoxes, but when asked by one of the self-appointed teachers of his age: "How can a grown man be born again?" gave the enigmatic answer—mistranslated by the forty-seven learned (?) translators of the "authorized" version of the Bible, still in common use among those

who accept human authority on religion—Jesus answered Nicodemus, while chiding him for not knowing the greatest of all truths, though acting as a teacher among his people: "*The Spirit breatheth wherever it will, and thou hearest its voice, but knowest not whence it cometh, nor whither it goeth.*" So you have heard the voice within you; otherwise you would not have sought me as a teacher sent from God. Now hearken to it!

This must have been the sum and substance of the most important lesson Jesus ever taught; and when it is given so briefly by only one of the four gospel writers (John 3:1-12, R. V.), it is evidently a hint to us not to try to seek this mystical truth by "searching the scriptures," or by running after this preacher or that one, or diving into every alleged new "ism" or "thought" that comes along, "learning always, but never attaining to the knowledge of Truth;" but instead follow the directions of Jesus and listen to that still, small voice constantly seeking to make itself heard in every human breast, from the savage up, through every grade of humanity, to the materialistic scientists, the deafest and blindest of them all. To this class belong most of the theologians who put the authority of carnally minded men above the voice of the Spirit of Truth.

But while man—that is, "natural man"—cannot "by searching find God," the Divine Spirit in man "searcheth all things, yea, the deep things of God" (I Cor. 2:10-16), and it is only by listening to it and following its guidance that spiritual truths, which bring freedom and salvation, eternal Life here and now, can be found. Therefore, "quench not the Spirit!"

Alas for him who never sees
The stars shine through his cypress trees:
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That life is ever Lord of death,
And love can never lose its own.

—*Whittier.*

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PRACTICAL POINTS IN DEMONSTRATION

IDA M. MINGLE

THE FIRST essential in demonstration is to become poised in spiritual consciousness; to realize that there is in the universe but One Being, and its perfect expression. This realization establishes the conviction of the unity of the within and the without, and enables one to fully comprehend the truth that "God is all and in all." It also establishes one in the Absolute as a premise upon which all spiritual deductions are based.

As offsprings of Divine Mind, we are divine in our real nature. Jesus was the first perfect expression of the Father, the first on this planet to demonstrate his divinity. The personal man has no power to speak life-giving words. Jesus recognized this and admonished that we ask the Father in his name, that is, in the consciousness of the Christ self.

In our studies of Truth we find it necessary to adjust the consciousness. This is accomplished through a process of denial and affirmation. Everyone has certain eliminating processes to go through, and handles them in either direct or implied denials. If denying error intensifies a particular discord in consciousness, it does not necessarily follow that denials should be dropped altogether. In some cases it may be necessary to make specific denials. Scientifically, denial and affirmation go hand in hand. One cannot refill a full vessel, and denial is the process through which the individual empties out the falsities in consciousness and creates a vacuum for the inrush of Truth.

Denial is not only the process through which we eliminate the errors inhabiting consciousness, but is equally important in rejecting false thoughts that come from without. Every time we say "No," we reject undesirable thought egos, and leave them homeless as far as we are concerned. It is upon this power of rejecting or accepting that thought

control is really based. The denial of error is for one's own advancement and conviction, and does not touch the realm of Divine Ideas. Because of the duality of consciousness man is susceptible to the false, but only in the degree that he believes in its reality has it any power. Man, being Mind, attracts to himself the "birds of the air" (the free thoughts in consciousness), and unless he is diligently watching and praying, as Jesus commanded, he may find himself taking on thoughts of the race consciousness that are undesirable. Desire, however, governs the law of attraction. If one is desiring Truth alone and has fully impressed the consciousness with this idea he will naturally be on the alert and handle every thing that comes into his life as a mental proposition and an opportunity to choose between error and Truth. Another point: one will attract to himself thoughts and events conforming to the consciousness, once having proved the power to choose aright the thoughts.

We all have our testing times in our advancement in Truth. It is sometimes as though error makes one last stand for supremacy. At this point faith that merely trusts is not sufficient. Works must be added to faith. Realizing that Truth is the only reality, this is the opportunity to declare the authority of the Word to handle the discord, and to "stand still" and let the Lord (Divine Law) work out the freedom. The "standing still" is a mental proposition, and involves the capacity of the will to handle thought.

The will is the gatekeeper, who stands at the entrance of the bridge between understanding and demonstration, and collects the toll. The toll is being true to Principle in spite of appearance. It is the Christ, conscious of his perfection in Divine Mind, which says to the thoughts suggestive of evil, "Thou art an offence unto me; for thou savourest not the things which be of God, but those that be of men." Will and understanding are cooperative when working under Divine Law, and one does willingly and joyfully the will of God when once impressed that every thought of harmony is a step toward the establishment of the kingdom of heaven (Divine Ideas) in the earth (realm of manifestation). The

Will of God is holiness and perfection. Our unity with Divine Will rests in our ability to keep centered in Truth.

We can rest assured that the manifestation will always be in exact conformity to our thoughts, and this phase of demonstration is our last concern. True it is that having spoken a Word for Divine Order in ourselves and our affairs, we would immediately proceed to be orderly in every detail of living, but the working center would be in the Word, not in the Will. There must be a perfect balance between the within and the without, but the Center of Power is within, and to this we must give our attention. God is Mind, and to dwell in God is to be more active in the realm of ideas than with manifestation.

The Word is the without of the Idea and contains the same ratio of power. It is the liberator of the within and must be spoken if we are to bring forth. The Word is the key which sets into vibration the underlying substance out of which all is made, just as striking the proper key brings forth the corresponding inherent melody in a piano. Everything we desire to demonstrate has its key Word, and we should pause for the inspiration of the Spirit before we set into activity our Creative Word. A few rules pertaining to the use of the Word in demonstration could be summed up as follows:

1. Know what you want.
2. Speak the positive Word.
3. Speak the Word that conforms to Divine Mind.
4. Remember that God does not respond to the language of discord.
5. Know that your Word is instantly fulfilled in Spirit. There is only Omnipresence.
6. In Faith believe that you have received.
7. Praise and give thanks for the fulfillment of the Word.
8. Rest in confidence and trust.
9. Act with perfect assurance that your Word is fufilled.

It is absolutely necessary that one be specific in de-

mands, or asking, for the law of fulfillment is exact and unfailing. It is written in the Scriptures, "If he ask a fish, will he give him a serpent? Or if he ask bread, will he give him a stone?" When we speak the word *fish* into the Universal Substance it sets into activity a vibration that brings forth after its kind. If we speak the word *bread* we get bread. The Word is the seed and it grows. Our salvation from many things lies in our power to counteract ideas in mind through dissolving the thought egos built up. If a word escapes you that you would not desire to come to fruitage, take it right up and erase it from consciousness. Affirm: "My all powerful word of Truth now dissolves into nothingness this false word that has gone forth and it cannot grow." Then cease to think of it. Having been forgiven, it should be forgotten.

The true word has all advantage over the error word, for it is under the original creative law. However, when we come into spiritual consciousness and begin to affirm, "My words are Spirit and they are Truth, and they shall not return unto me void, but shall accomplish that whereunto they are sent," we quicken even the speed of the false word. So there is left but one alternative to the growing student—the elimination of false words.

Man is not permitted to get into Eden with his sins. You will recall that the Lord God, in the record of creation, after man's disobedience to his Higher Self, put man out of the Garden lest he should eat of the "tree of life" and live forever in his sins. When we begin to understand the realm of spiritual ideas, we can, through a process of spiritual thought, free ourselves from the bondage of false beliefs. We begin to use the Law and the Law ceases to use us.

Man speaks the positive Word, the harmonious Word, the Word that conforms to Divine Mind in making a demonstration. The "good word" is the dynamic word, the one that brings forth quickly for it is the Word to which the Mother Substance naturally responds.

Man is spiritual being, therefore not subject to discord in his real nature. Holding this Truth and declaring, "I

am Spirit, governed by the law of Good, and am not subject to sin, disease, age or death; I attract only the Truth," will disconnect one from the error consciousness of the race and prevent taking on additional error. There remains to be handled the subconscious mentality, which is the stored up thoughts previously invited into the mind. These egos show forth as the various harmonies or inharmonies of body expression. Ideas are so inter-related, however, that legion of errors may be uprooted at a single stroke, and an abundant harvest of good comes forth as the offshoot of a single good seed sown in faith.

Paul tells us that faith is both the substance of the things hoped for, and the evidence. It would appear that both the within and the without are contained in our faith. And so it is. When we ask the Father for anything in the "name of Jesus Christ," we speak words that conform with and stir up Spiritual Substance, and the idea standing for the thing for which we ask, comes answering back to us, bringing into evidence the thing itself. *Faith moves under exact law and never fails.* We always receive in the degree of our faith. It may not be the ideal we cherish, but it will be the equivalent of our faith. If attempts at demonstration fall flat, cultivate faith through affirming words of Truth. This is the only way in which one comes into the realization of the divine consciousness necessary to demonstration.

"Every one that asketh receiveth." Do not be discouraged if you do not immediately reap the harvest of your sowing. Keep imaging the good desired in mind, for it is in mind-substance that your desire shapes itself.

Praise quickens substance and always brings increase. Praise is an acknowledgment of the good as Omnipresent, and is a great factor in establishing trust and confidence in the Word spoken. Praising the Word corresponds to the action of the sunshine on the earth that holds in her keeping the planted seeds. It gives warmth and gladness, and fills one with a joyous expectancy.

The spirit of our action must conform to the spirit of the Word spoken. *Act*, believing that you have received,

is as important as *Ask*, believing that you have received. When one speaks the word of health and holds the mental image of health, there must be a corresponding healthy action. You may not suddenly leap from your bed, but you cease giving the substance of your thought to the false symptoms, and begin to magnify the good. You may not foolishly spend the visible supply that you have just to prove the law, but you begin to bless the money as the evidence of formed substance, knowing that the idea that brings forth one coin can, through being multiplied and increased, bring forth a multitude. There must be a positive recognition of God as the Source of all our supply. If the pay-roll, the weekly allowance, the medicine closet, rise on the mental horizon when contemplating abundance or health, it is very evident that aliens are alive in the land, and must be cast out before the Word can be spoken in faith believing. God is not dependent upon "side lines." We do not have to work hard for our supply, nor beseech God for a realization of health. Man, quickened of the Spirit, quietly returns to the realm of "dust" (mind-substance) and begins to form his world of the original spiritual elements through the power of the Word.

Old thought habits and their corresponding actions must be uprooted, and the original power and dominion of man asserted. This can only be accomplished through realizing that man is the executor of the Divine Plan. Man's only mission is to bring into expression the good imaged by an All-Wise Mind. We cannot enter into the Kingdom of Heaven unless we are willing to establish an entirely new consciousness—leaving off the old and pressing on into the new and untried paths.

Demonstration is not a matter of time, but of realization. Realization is the result of constantly adhering to thoughts of Truth; consciously abiding in the Word. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." The substance of thought must be continually consecrated to Truth. Many people think this means the giving up of business, social and

other pursuits of living. It means taking Truth into the various activities of mankind and regenerating the affairs of the world. No doubt many of the manners and customs we thought so essential under the old order of thinking will dissolve and disappear, but the underlying nucleus of good will always be left as a fresh starting point. The spiritual blessings that come in the adjustment will compensate for any material loss, and the consciousness of starting anew with the Kingdom of God as first concern will assure the "added things" in greater abundance. Every obstacle becomes a stepping-stone for good, when we see it as an opportunity to grow spiritually.

What we really want is God and his gifts. No matter what the expression may be, if we look long and patiently enough, we will find the underlying Good—God the One Presence and the One Power.

BODY PERPETUATION

Editor UNITY—I am inclosing you some extracts that I copied from a book that interested me very much and which I thought might be useful to you in your articles on "Life in the Body," or for printing in UNITY. The book is called, "How to Prolong Life," by De Lacy Evans, M. R. C. S. E., Surgeon to St. Saviour's Hospital, and published by Bailliere, Tindall & Co., King William St., London, in 1885.—*Annie Huntley.*

"If we view the genus *Homo*, either as a whole or in its divisions, irrespective of color, climate or habit, we find a great similarity in both an anatomical and a physiological sense. The structure, organization and functions are the same in one and all. The body of man is perfect; its Creator "saw that it was good;" the same Creator gave to man wisdom, and it is a duty to that Creator to use such wisdom in gaining knowledge that will enable him to keep that body perfect.

"Like the pious pilgrim to the Holy Land, toil on in search of the sacred shrine, in search of truth—God's

truth, God's laws—as manifested in his works, in his creation."—*H. R. H., The Late Prince Consort.*

"The human body, as a machine, is perfect. . . . it is apparently intended to go on forever."—*Dr. Munro.*

"If we could imagine a physiologist seeing for the first time an organized structure such as the human frame, in a state of perfection, however closely he might examine it, and however intimately he might know the structure, he could not, without the knowledge of experience, pretend to say there appeared any reason why death should occur; he could not, indeed, conceive such a thought as death."—*Dr. Redford.*

"Such a machine as the human frame, unless accidentally depraved, or injured by some external cause, would seem formed for perpetuity."—"*Medical Conspectus,*" *Dr. Gregory.*

"If a living, organized being be examined at the epoch of its greatest perfection . . . a mutuality of cause and effect is perceived which almost promises immortality."—*Sir T. C. Morgan.*

"At some future day there can be little doubt that the value and duration of life will be *extended* greatly beyond what it is at present; *greatly beyond*, perhaps, *what we at present can imagine.*"—*Dr. Thompson.*

"If the repair were always identical with the waste, never varying in the slightest degree, life would then only be terminated by some accident, *never by old age.*"—"*The Physiology of Common Life,*" *by G. H. Lewes.*

"Every organ and structure, up to a certain period in life, has the power of reproducing and repairing any waste, after which period the blood vessels become so indurated and lessened in caliber, that their powers of irrigating and nourishing the various structures decline. Could these channels be kept free from any obstruction, the brain would act, because the heart would act; the heart would act, because the brain would act, as a perpetual motion; the functions would maintain the organization; the renewal would be equal to the waste and decay; there would be a harmony and mu-

tuality of cause and effect, and man, could this be effected, would have an existence almost promising immortality. We are not justified in putting a *limit* to the days of man; science fails to prove one; religion does not dictate one. The well-known expression, "The days of our years are threescore years and ten," is *not* an *edict* from God, but simply a *lamentation* that the term of life was so reduced by the wickedness and ignorance of the people.

"Were it not for the superstitions, prejudices and tyrannies which kept humanity, as it were, underground; were it not for the theories and hypotheses which are made to explain phenomena before their cause is known, our knowledge would be of a more rational, purer and more complete kind; one branch of science would not be constantly waging war against another; the investigations and discoveries of to-day would have no need of contradiction tomorrow; all would be harmony and progression. Facts, designs and discoveries, which have been for a time neglected, despised or ridiculed, one by one arise to reproach ignorance and benefit humanity. These are generally the result of investigation which we are not on any grounds justified in arresting."—*Dr. Chas. W. De Lacy Evans, M. R. C. S. E., Surgeon to St. Saviour's Hospital.*

"It is perfectly vain to attempt to stop investigation. . . . Depend upon it, if a chemist, by bringing the proper materials together, could produce a human body, he would do it. And why not? There is no command forbidding him to do it; his inquiries are limited solely by his own capacity."—*Prof. Tyndal.*

"We are justified in carrying on our investigations, if they are for the benefit of man, in either mind, body, or estate, to the utmost limit, in the firm belief, and under the true conviction that 'The effort to extend the dominion of man over nature is the most healthy and the most noble of all ambitions.' "—*Bacon.*

"Sages shall become monarchs of the earth; and death itself retreat from their frown."—*Sir Walter Scott.*

Dr. De Lacy Evans also says: "The first *cause* of

thought is not organic; it has a higher origin, the nature of which we are yet unacquainted with, and as Hufeland, a philosophic physician, said a century ago, 'The first *cause* of *thought* is spiritual; but the *business of thinking* itself, as carried on in this mortal machine, is organic.' "

"Every thought, every sensation, is accompanied by a change in the composition of the substance of the brain."—*Liebig.*

"To say that everything dies simply because it has lived —that the age of man is *fixed*, irrespective of reason or cause—is not only presumption, but confessedly a want of conception, a disbelief in what is and therefore must be, and an assault on the fixed and immutable laws of natural phenomena. Amongst the varied and expanding objects of research, is not that inquiry which appertains to the preservation of life the most important of all to humanity? In the present day, when we are so accustomed to wonders that they no longer excite our wonder; when we send our thoughts almost round the world with the velocity of lightning; when we hear voices miles away by the agency of the telephone; the tick of a watch—even the tramp of a fly—by the microphone; when we transcribe the vibrations of sound with the precision of a mathematician; when we freeze water into ice in white hot crucibles; when we cast copper into statues without the aid of heat; when it is possible to illuminate cities without gas—with lamps devoid of flame or fire; when some of the most precious minerals are produced from their elements; with all these wonders recently brought to light for the benefit of mankind, is man *himself* to be debarred from that social progress which is daily manifested?

"Are the achievements of science of no avail in benefiting his degenerated existence?

"Will not our daily increasing knowledge of nature and the behavior of her elements eventually tend to this end? In reference to which Liebig asks: 'Is that knowledge not the *philosopher's stone*, which promises to disclose to us the laws of life, and which *must finally yield to us the means of curing diseases and of prolonging life?*'

"The fields of research become richer and wider with every new discovery, which is often as precious, if not more useful than gold—actually a transmutation for the benefit and comfort of man. But as yet he has *himself* been little benefited by science, which must of necessity ultimately dictate a *means* of curing diseases and of prolonging life. Is it even just, in the present day of so-called wisdom, to ridicule the alchemists of old, who diligently labored and searched for a 'virgin earth'—a mysterious substance which would 'change the baser metals to gold, and be a means of curing diseases, of restoring youth to the exhausted frame of age, and of prolonging life indefinitely?' Such a view would be utterly unjust. For the present science of chemistry owes its position, its existence—perhaps its origin—to the untiring observations and researches of the alchemists, which were instilled into them in their laborious searches for the 'philosopher's stone.' "—*Dr. De Lacy Evans.*

"*The prolongation of the life* of the people must become an essential part of family, municipal and national policy. Although it is right and glorious to incur risks and so sacrifice life for public objects, it has always been felt that length of days is the measure, and that the completion by the people of the full term of natural existence is the groundwork of their felicity. For untimely death is a great evil. What is so bitter as the premature death of a wife, a child, a father? What dashes to the earth so many hopes, breaks so many auspicious enterprises, as the unnatural death? The poets, as faithful interpreters of our aspirations, have always sung that *in the happier ages of the world this source of fears shall be dried up.*"—*Registrar-General of England.*

"In our numerous searches for a definition of the treatment of disease, we find none so simple, clear and maybe correct, as that given seventeen hundred years ago by Galen, a physician of Pergamus, which is to supply that which is deficient by communication and to remove that which is in excess by means of a remedy which tends to abstract it." —*Dr. De Lacy Evans.*

"Men are more often governed by words and phrases than by facts and realities."—*Lord Beaconsfield.*

"In an oration delivered before the Medical Society of London, Dr. B. W. Richardson said: 'I think I am not far wrong in making the general confession that out of all our collection of details, gathered from time immemorial, we have never as yet eliminated so much as one great and fundamental law relating to diseases as a whole.' This deficiency in the first place arises to a great extent from a general acceptance of hypotheses as explanations of phenomena. What is 'discovered' today is so likely to be contradicted tomorrow, 'for the truth lies in the statement that in medicine *experiment*, as a rule, is turned into *hypothesis*, and not into *fact*.' This is the great cause of its comparatively slow progress, and wherever hypothesis is erroneous, more patience and a longer period are required to prove it to be so, than the time occupied in its construction.—*Dr. De Lacy Evans.*

"By showing conclusively and clearly,
That death is a stupid blunder merely,
And not a necessity of our lives."

—*Longfellow.*

"*Knowledge and wisdom, far from being one,*
Have oftimes no connection. *Knowledge* dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge a rude, unprofitable mass,
The mere materials with which Wisdom builds,
Till smooth'd, and squar'd, and fitted to its place,
Doth but encumber whom it seems t' enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that she knows no more."

—*Cowper.*

Porphyry, a Platonic philosopher of the third century, a man of great talent and learning, says: "The ancient Greeks lived entirely upon the *fruits* of the earth." Lucretius, on the same subject, says:

"Soft acorns were their first and chiefest food,
And those red apples that adorn the wood.
The nerves that joined their limbs were firm and strong;
Their life was healthy, and their age was long . . .
Returning years still saw them in their prime;
They wearied e'en the wings of measuring time:
Nor colds, nor heats, no strong diseases wait,
And tell sad news of coming hasty fate:
Nature, not yet grew weak; not yet began
To shrink into an inch the largest span."

THE LORD'S PRAYER

From the Emphatic Diaglott. A word-for-word translation from the Original Greek, by Benjamin Wilson.

When you pray you shall not imitate the hypocrites, for they are fond of standing up in the assemblies and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, they have their reward.

But thou, when thou wouldst pray enter into thy private room, and having closed the door, pray to that Father of thine who is invisible: and that Father of thine, who sees in secret, will recompense thee.

And in prayer use not foolish repetitions, as the hypocrites; for they think that by using many words that they will be accepted.

Therefore do not imitate them; for God your Father knows your necessities before you ask him.

Thus, then, pray you:

Our Father, thou in the heavens, revered be thy name:

Let thy kingdom come; thy will be done upon earth, even as in heaven.

Give us this day our necessary food,

And forgive us our debts, as we have forgiven our debtors.

And abandon us not to trial, but preserve us from evil.

SPIRITUAL UNDERSTANDING

JEROME C. ARPKE

HE NATURAL man is not satisfied with himself. He is continually seeking something, the lack of which he feels. Being totally ignorant of spiritual things, he does not understand the ever present spiritual urge for a loftier life, and, relying wholly on his erring mentality, interprets the inner urge in a mental direction. That intellect is not wise, he does not know. For him all possibility lies in the intellect and in the intellect only. He has no other light, and with this uncertain and deceptive understanding, he looks with wonder and admiration to the man who has a so-called higher education, not knowing that in his own innermost is a light, which, when illumined by the "inspiration of the Almighty," would surpass in brightness and brilliancy the light of the intellectual man, as the light of the sun surpasses the light of the tallow candle.

The ever present spiritual urge is for higher things, and this the natural man recognizes, but for him all higher things lie in the intellect, and so he is spurred on to intellectual attainments. We Americans especially are running a mad race for so-called higher education and the latest statistics reveal to us that twenty-four per cent of our entire population is either attending school or employed as teachers. We lead the world in search for intellectual education. We are really running more than a race for intellectual education, we are running a mad Marathon, and we leave all other nations far behind. When we read of the money we spend on education, the sums are bewildering and we can simply exclaim, "Stupendous!"

We have always been accused of striving only for the almighty dollar. This accusation is true to a certain extent, for when we search for the real incentive which induces many to seek a higher education, we often find that in a great

many cases it is a preparation for the chase of gaining the almighty dollar easier. Thus the search for an education is not always for education's sake, or to gain Truth and understanding, but is really only a search for material wealth on a different plane. This drift for an education to gain wealth is so deeply seated in us, that we pursue it in spite of the fact that carpenters, masons, bricklayers and their helpers are receiving better remuneration than many in the so-called learned professions.

It would be misleading to accept all the reasons that those who are seeking a higher education give us as their goal. The fact is, that man, as long as he relies on his mental capacity, errs. Man really seeks himself, his true self, or rather, "that which was lost," and knowing nothing of spiritual things, he gropes in darkness. The Spirit is continually urging man to a loftier life, and man in his intellectual ignorance, misinterprets the spiritual urge and seeks satisfaction in intellectual attainments, or in the deceptive stimulant of alcoholic spirits. If man had understood the spiritual impulse and could have realized that "there is a Spirit in man, and the inspiration of the Almighty giveth him understanding," we would not have intellectual pigmies and alcoholic slaves, but we would have a world of spiritual giants.

What is education? What is it in the ultimate? The word is from the Latin, and means that it leads up to something. The popular education leads our minds up to the opinions of some other mind or minds; that is, it trains us to reason in a groove. A man may thus be led up to think (accept) the thoughts that some recognized master of higher education has announced and finally graduate in this leading up process and be classed as an educated man, though in reality he may be only a polished simpleton. By this leading up process a man may graduate from several higher institutions of learning, but if put to the test to reason independently he often finds himself on the plane of the parrot.

Theology, as the name implies, has up to the present

time been classed as a learned profession. Now stop and reason. Do we not judge people and institutions by their fruits? What has this learned profession given us? The bold asesrtion has often been made that no new revelation or new idea of Truth or spiritual knowledge has been made by this school of learned men for three hundred years.

The human race has now arrived at that stage of understanding where we can realize that "God is no respecter of persons," and we do now discern that spiritual understanding can be attained by people who have not the means nor the opportunity to acquire a college education. Review your church history of the twelfth to the fourteenth centuries. Call to your mind the mystics and their works. Think of Lombardus, Thoms V. Aquino, Victor J. Tauler, Suso, Thomas a Kempis and other mystics. Some of these spiritual giants could neither read nor write, but they had spiritual understanding and they were, as they justly claimed, educated by God. In their silent meditation they communed with God, "face to face," and God gave them not only wisdom concerning spiritual things, but they, having first sought and found the "kingdom," "all these things were added unto them," so that they not only excelled in spiritual things, but also in worldly things, including statecraft. Even today, after the lapse of centuries, we prefer to read their inspired meditations rather than the mental reflections of our preachers.

It certainly was not intellectual education or scholastic mental training, as we regard mental education today, that gave these meek mystics superior reasoning power. No, it was their spiritual wisdom which they had obtained direct from God that raised them far above the scholastic standard. They had sought first the kingdom, and all other knowledge was added to them. Their spiritual knowledge revealed to them their Oneness with God, and thus having found the fountain-head of wisdom, they could speak and write the eternal Truth of Wisdom as it is found in Divine Mind. By this Divine Wisdom they became prophets, writers, preachers and spiritual guides, so that we, after three hun-

dred years, still search their writings for mental and spiritual light. If the theologians who followed them had only possessed sufficient spiritual light to comprehend these "people taught by God," what a stride forward the world would have made, and we never would have heard of a world's war, national preparedness or armed neutrality.

Then what is spiritual understanding, this wisdom that is real, this Truth? It cannot be acquired from reading many books, nor by giving our minds up to the opinions of other erring minds. "To know God is the beginning of wisdom." This proverb is right to the point and is, in fact, the whole educational curriculum of obtaining true wisdom in a nutshell. God is wisdom and there is no real wisdom outside of God, and to obtain this Divine Wisdom we must know God as he is, in Spirit and in Truth. We must know the one true God; the one first cause, or Creator, or the Father, as Jesus called him; and we must learn to realize that we are created in his image and have inherited his potentialities.

This Father is the fountain-head of wisdom; in fact he is the one source of all illumination there is or ever will be. The intellectually wise do not know this one and only source of wisdom and will never find it, for "spiritual things must be spiritually discerned." "Therefore get wisdom," and your path will be illumined and you will no longer look up to erring minds to show you the way which they themselves do not know. This Wisdom will light you on your way to happiness and contentment, to peace and harmony, to health and understanding, and you will leave the bewildering path of erring minds and enter the broad way of Divine illumination.

When we consider men and women who have really accomplished something worth while in this world, we invariably find that they possessed spiritual understanding. We may not always discern this fact on the surface, but when we look deeper into their soul and nature, we will find that they, at least to some extent, possessed spiritual knowledge. This applies to all planes of human activity. Often

these enlightened people were not understood by their contemporaries, and later historians will tell us that they were ahead of their times. This was the case with our illumined Emerson, who was not understood by the general reading public until spiritual interpretation clarified their minds. And so it was with the great Goethe, whom the theologians, could not understand, and decried as an enemy of God. Think of the prayer Goethe let his Faust utter: "Supreme Spirit, thou gavest me all—all for which I in childlike faith did pray!"

Goethe certainly understood the duality in mind of man—the Christ-mind and the Adam-mind. He recognized that the spirituality in man "was held down by the common evil which binds us all." No writer has ever protrayed to us in more glaring colors the contrast between spiritual understanding and intellectual knowledge. What a shocking spectacle does he present to us in his intellectual hero, Dr. Faust. Dr. Faust was master of all intellectual learning and he names to us all the intellectual sciences of which he held the doctor degree. He names philosophy, metaphysics, medicine, jurisprudence, theology and other recognized sciences, and then in despair exclaims: "Here I stand, an ignorant fool, and don't know any more than I did before! So and so many years I have led my scholars around by their noses and told them things I did not know myself. It surely is going to break my heart because we cannot know anything." This intellectual giant, master of all human knowledge, whom the spiritual urge had propelled onward, confesses in despair that intellect cannot know anything. He sees the end of all intellectual understanding and the impossibility of gaining satisfaction, and in his desperation he calls upon the devil and bargains with him to give him the knowledge which the intellect cannot give him. In his desperate search for real knowledge he is willing to comply with the terms of the potentate of the underworld, even to surrendering his soul, and he renounces his claim to heaven. He then enters the bargain with the Prince of Darkness and signs the bond with the blood taken from

his own veins. The bond calls for his soul after death, and he is to be given the knowledge for which he seeks.

Is not this a true picture of our wild chase for intellectual knowledge? It certainly is and is painted in such glaring colors that we can never again erase it from our minds. Dr. Faust's outburst of despair is really the despairing cry of all humanity.

This Faust mind is in the whole human race. It is the impulse that moves the intellectually wise to seek intellectual education or to seek satisfaction in alcoholic exhilaration. It is really not truthfully correct to speak of intellectually wise, for intellect is not wise. Intellect is merely a slate on which you can inscribe wise or foolish beliefs. But they are beliefs only, that is, they are mere reflections or opinions. These beliefs are not born of wisdom, for wisdom does not spring from erring minds. Wisdom is born of the Spirit. It is the Divine illumination of "I Am the Light."

To gain spiritual understanding we must do like all wise men have done. They have shown us the way, and there is no other route. We must go into the silence, and there we must, like Solomon, pray for an understanding heart. Only in this way can we gain real wisdom and understanding. What we call intellectual wisdom is not real wisdom, it is not true. For true knowledge we must look within, for the source of all knowledge is within, and there we obtain it direct from God, for God is within us, and he is all Light and all Illumination.

We all recognize Solomon as the man of spiritual understanding, and if we want to become wise we must study his wise sayings. "Happy is the man that findeth wisdom and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." "Wisdom is the principal thing; therefore get wisdom." "Trust in the Lord with all thine heart, and lean not unto thine own understanding." With this "lean not unto thine own understanding," is meant not to rely on intellectual attainments.

We are all familiar with the radical transformation

that Paul underwent when he passed from intellectual knowledge to spiritual understanding. As Saul he stood pre-eminent as an exponent of intellectual learning and was extolled as an expert on jurisprudence, but when he had been illumined by the Divine Light, he looked back on his intellectual attainments, on which he had always prided himself, as the "beggarly elements of the world."

God is Light. This God Light is within us and when it becomes "inspired by the Almighty" we will recognize it as our life and resurrection, our love and power, our health, joy and peace. It is our abundance and the All in All. We are born in the image of God, and partake of the Divine nature, in fact, we are Sons of God. This we must learn to realize and then, like Solomon, we must pray for light. Then Divine revelation will give us the realization, "To know God is the beginning of Wisdom."

"Goethe foreshadowed much modern insight when he declared that in every fault of the child lies hidden the uncorrupted germ of a virtue. Destructiveness and meddling mature, with proper training, into constructiveness and industry. Teasing inquisitiveness is but the infancy of science, and even pugnacity and obstinacy are the crude forms of virile and dynamic character. . . . In brief, let us take to heart in our contemplation of the child, the Apostle's injunction, to think on the things that are fair and lovely, and of good report, and we are rewarded by finding the child's soul rich in these sources of character."

We do not have half good enough opinions of our possibilities; do not expect half enough of ourselves; we do not demand half enough, hence the meagerness, the stinginess of what we actually get. We do not demand royalty enough. We are content with too little of the things worth while. It was intended that we should live the abundant life, that we should have plenty of everything that is good for us. No one was meant to live in poverty and wretchedness.—*Marden.*

HOLY GHOST—HOLY SPIRIT

CHARLES FILLMORE

OSPEL is an Anglo-Saxon word derived from God (good) and spell (story, tidings). It is now identified with Jesus Christ's teaching and the doctrine which has grown out of it. So when we speak of the Gospel it is understood that we refer to that system of religious beliefs which have clustered about the teaching of Jesus of Nazareth.

But as to what that Gospel is in detail there are many opinions. The church says it is the plan of salvation for men which is set forth in their dogmas and creeds. But that plan, that formulation of doctrine, those creeds and dogmas, were set up hundreds of years after Jesus taught and demonstrated. There is no authority from him or his disciples for them. They are the work of men who had an industry to sustain, known as the church, and a privileged class of people to provide for, called the clergy. So it was decided by those in religious authority to organize them according to human ideas, hence the church creed and the church government. This was the Catholic church and the Protestant church is its offspring. All that the Protestants count dear as doctrine they borrowed from the Catholics, who patched it together from early Christianity and paganism. It is not the pure Christianity of Jesus Christ and there is from him no authority whatever for that great ecclesiastical structure called the Christian church.

It is safe to assert that no one can know the doctrine of Jesus Christ without going direct to him for information. The writings of the New Testament, known as the four gospels, are the most reliable external guide. When these are studied with unbiased mind, it is perceived that there was no ecclesiastical power delegated to anybody by Jesus; that he did not formulate his doctrine nor authorize any human being to do so. Jesus appointed one teacher, "He,

the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

This Holy Ghost is the only authorized interpreter of the gospel of Jesus Christ, and no man or woman can know what his doctrine is except they get it direct from this one and only custodian. It is not to come second-hand, but each for himself must receive it from the Holy Ghost, which is sent by the Father in the name of the Son.

The question is frequently asked, "What is the Holy Ghost and what relation does it bear to God and Christ?"

The church fathers knew the Holy Ghost as the third person of the Trinity. The Father is always first, the Son second, and the Spirit third. The terms Father and Son express an eternal reciprocal relation. The Spirit is the infinite "Breath" of God, as the Son is his infinite "Word."

We may understand the relation and office of the Father, Son and Holy Spirit by analyzing our own mind and its apparent subdivisions during thought action, because each of us is a perfect copy in miniature or "image and likeness" of the great Universal First Mind.

The source of all my manifestations is my mind. This is exactly like the Father—*is* the Father in degree.

An idea arises in my mind of something I want to do —this idea is the Son.

I express that idea in definite thought—that is my Spirit going forth to accomplish that whereunto I have sent it.

The Father is Principle. The Son is that Principle revealed in a creative plan.

The Holy Spirit is the executive power of both Father and Son carrying out that creative plan.

Thus we might also say, Father is Being in the absolute, the unlimited, the unrelated. Son is the *I Am* identity of Being. Holy Spirit is the personality of Being.

In its last analysis, Holy Spirit is the personality of God.

The Holy Ghost is not all of Being, nor the fullness of Christ, but an emanation, or "breath," sent forth to do a definite work. Thus circumscribed it may in a sense be said to take on the characteristics of personality; a personality transcending in its capacity the concepts of the intellectual man.

The Holy Ghost is designated in Scripture as personality, and as not always existing to the consciousness of humanity in uniform degree. The mission of Jesus was to open the way into the minds of men for the Holy Ghost. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:7, 8).

The function of the Holy Ghost, or Spirit of Truth, implies distinct personal subsistence: he "speaks," "searches," "selects," "reveals," "reproves," "testifies," "leads," "comforts," "distributes to every man," "knows the deep things of God," etc. (Acts 13:2; I Cor. 2:10, 11 and 12:11; I Tim. 4:1.)

What Jehovah says in the Old Testament, the New Testament writers ascribe to the Holy Ghost. (Cf. Isa. 5:9 with Acts 28:25, and Jer. 31:31-34 with Hebrews 10:15; see Acts 5:3, 4.)

The Holy Ghost is the Law of God in action; and in that action it appears as having individuality. From this the Hebrews got their concept of the personal tribal God, Jehovah. Their prophets and mystics came into conscious mental touch with this executive law giver of God and he used them as the mouthpiece through which he guided and directed his people. Adam talked to him face to face as the Lord God. By this we understand that by means of the harmony and perfectness of the sinless man's mind he was

always conscious of the omnipresent Holy Spirit. Discord had not entered his innocent world—he was in the Eden of infancy. The desire for independent experience entered his mind; he began to get knowledge from experimenting blindly with the powers of Being, and in so doing severed the connection between his mind and that of the Holy Spirit.

Then the Holy Spirit found other means of communicating with men, the most common being the "visions of the night," or dreams.

"And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Numbers 12:6).

The Bible records a long line of prophets, mystics and dreamers who for thousands of years communicated the word of the Holy Spirit to the people. Jacob "dreamed," and "behold a ladder set up on the earth, and the top of it reached to heaven. . . . And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land."

Joseph dreamed and interpreted the dreams of others. Solomon was instructed by the Lord in dreams. Daniel prophesied through instruction received from the Lord in dreams. Joseph was instructed in dreams and saved the life of the young child by following them. Peter had visions of the night. "Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace" (Acts 18:9). "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

The children of Israel depended upon the Holy Spirit to guide and direct them, and from Genesis to Revelation the Bible is filled with incidents bearing testimony to the direct and personal interest of the Holy Spirit in the affairs of men.

Jesus Christ, the resurrected Adam, reconnected man with the Lord, and opened the way by which he might enjoy that communion with him at any time, which he had in the Eden state before his season of self-experimenting.

Jesus prayed much by himself and spent long hours in silent communion with God. Those who have, even in a slight degree, opened that Christ consciousness in themselves, so that it flows forth and recognizes the Universal Mind, can readily understand that Jesus was in the silence with God, getting the power and wisdom necessary to do his work. The normal condition of man is this of opened inner communion enjoyed by Jesus, in which he can say of every thought and word, "The words I speak unto you are not mine, but the Father within me."

It is the mission of the Holy Ghost to bring all men and all women into this open communion; but it is an attainment. He who is buried in sense limitations must find the way out into this place where the light shineth in the *light* and man perceiveth it clearly. It is the mission of the Holy Spirit to so guide man that he shall not mistake the way into that light, nor wander off into the darkness of the many delusive bypaths of mortal sense.

The Holy Spirit, or Holy Ghost, comes to men in this day, as in the past, and reveals to them in ways various how to overcome the erroneous states of consciousness which they have evolved, or in which they are cast through association. The intellect is not to be trusted; a higher and more far-seeing guide is necessary, and that has been provided in the Holy Spirit.

The Holy Spirit is the one factor in preaching the gospel of Jesus Christ which his disciples and immediate followers counted absolutely necessary to their success. They looked to it for power and guidance in all their work. They announced it as a special part of the doctrine of Jesus Christ, and which could be given by them to those who believed on his name. By laying on of hands they transferred this Holy Ghost power to others, who upon receiving it, went about preaching, teaching, prophesying and healing.

Even to this day, many in the orthodox Christian church believe that only those are fitted to preach who are inspired of the Holy Spirit. But its inspirations are so turned awry by minds filled with scholastic dogma and creed, learned in ecclesiastic colleges, that when given forth it is not recognized by the soul seeking the pure bread of life.

But the Holy Ghost is in the world today with great power and wisdom, ready to be poured out upon all those who look to it for guidance.

The Holy Ghost is authority upon the gospel of Jesus Christ. It is the only authority ever recognized by Jesus Christ, and whoever attempts to set forth his gospel from any other standpoint is in the letter and not the Spirit.

Jesus gave his words into the keeping of this universal receptacle, the Spirit of Truth, whose mission it is to carry those words directly into the understanding of everyone who accepts his way into the kingdom of heaven. This Holy Spirit gave his words to the writers of the New Testament, and they wrote them out for the comprehension of the intellectual man. But this does not signify that the mission of the Holy Spirit ended there; and that after giving this message it then withdrew from the world. On the contrary, it was just the beginning, the primary steps of that larger, more specific teaching which this same Spirit is ever ready to impart to every soul. The soul needs instruction, and a way has been provided by the Father for getting it. That way is the Jesus Christ way, and whoever follows the steps outlined in that gospel, now brought to each of us by the Holy Spirit, will finally reach the same place that Jesus did.

The fact is that everybody has a soul to save. Not from a hypothetical hell after death, but from the sins and delusions of the sense consciousness, which makes hell here and now. There is a way to bring that salvation about, and it is the mission of the Holy Spirit to reveal it to every one of us. That revelation begins the moment we turn from the letter of the gospel and seek for its Spirit. To know that every word and sentence of Scripture veils a spiritual truth is the first step in unraveling the Gospel. Spiritual

truths cannot be expressed in language that will carry correct concepts to the mind. No attempt to describe the Holy Ghost is made in Scripture, because language might be multiplied indefinitely, description and illustration fill volumes, yet the Holy Ghost would not be compassed nor apprehended on the intellectual plane where human language passes current.

The Holy Ghost is the Whole Spirit of God and may be known by man only through his spiritual nature. When he tries to bring Spirit down to the plane of things he always falls short. So those who attempt to learn of the Holy Ghost through reading about it, or from the teachings of others, will fail. The Holy Ghost comes only to those who earnestly seek it. If you are depending for spiritual enlightenment upon some book or church ritual and doctrine, or some teacher or leader, you need not expect to have the Holy Ghost fall upon you. It is the "prayer and supplication" of the soul alone in its upper room (state of high spiritual aspiration) that brings down the Holy Ghost.

The doctrine of Jesus Christ is so intimately associated with the Holy Ghost that they are inseparable. The Holy Ghost is the interpreter of the Christ and the Christ is the thing interpreted. They are omnipresent and cannot be separated in spirit nor in works. Hence, to preach the gosepl of Jesus Christ is to set forth that the Holy Spirit of God is ready and willing to bring all men and all women into the kingdom. It is the proclamation to everybody that the kingdom of God is "come nigh unto you."

It has been assumed all down the ages by the ministers of the Gospel that they fulfilled its requirements when they persuaded men to say that they believed on the Lord Jesus Christ as the Savior of their souls, and then kept them in that state of mind until they passed out of the body, after which it is claimed they are received into the arms of the Lord. But the Holy Spirit does not endorse this assumption, neither does the letter of the Scriptures.

In the seventeenth chapter of John are these words of Jesus: "Neither pray I for these alone, but for them also

which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."

This is plainly stated that those who believe on Jesus Christ through their *word* shall be in the Father right where he, Jesus, is—the conscious sons of God here and now.

Jesus wanted companions in power, dominion and glory that it might be demonstrated to the world, *this world*, that what he claimed about man and his relation to God, was true.

It is no demonstration to this world to have a man die, shouting, "Glory to God, I am saved by the blood of the Lamb."

No; Jesus did not expect to have any such gospel preached. He was one with the Father—*was* the Father incarnate in the flesh, and his prayer was that they also may be one, as we are one, that the world may believe.

The gospel of Jesus Christ is that all men shall become God incarnate. It is not alone a gospel of right living, but also shows the way into dominion and power equal to, aye, surpassing, that of Jesus of Nazareth.

Paul also saw it in this light. In the second chapter of Philippians, he says: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God."

"But," we are asked, "do you mean to say that living upright, moral lives in the sight of God will not fulfill the requirement of the gospel of Jesus Christ; and believing on him as our Savior will not bring us into the kingdom of heaven?"

Jesus answered this when he said that if our righteousness did not exceed that of the scribes and Pharisees we could in no wise enter into the kingdom of heaven.

How can one be in the Father where Jesus is without being right with him in consciousness? That is, to be one

in the Father, as he is one, and thereby fulfill his prayer, we must be equal with Jesus. If we have a sense of inferiority, then we are not fulfilling the requirement. So long as we feel any difference between ourselves in the Father and Jesus, we have fallen short of that "mind which was in Christ Jesus." That mind "thought it not robbery to be equal with God."

The cry goes up, "This is foolish, sacrilegious, to put men alongside of Jesus Christ and claim that they are equal."

The claim is not that mortals are equal in present consciousness with Jesus, but that they are equal in the "image and likeness," and must demonstrate as did Jesus before they will emerge from the sense of delusion in which they now wander.

We know that health is the normal condition of man, and that it is a condition true of his real being, and we claim and declare this truth, right in the face of appearances to the contrary. We have proven by experience many times repeated that our words in this way reveal that health is potential in Being.

If man is the Son of God, he must be that Son right now; it must be just as real, just as omnipresent, as the health which he has revealed through his word. Then how shall he reveal his Sonship to himself and others except by claiming it; by declaring that he is not a son of mortality, but a Son of God; that the Spirit of God dwells in him; that it is now shining through him; that this spirit is Christ, who said through Jesus: "Neither pray I for these alone, but for them also which shall believe on me through their *word*."

Your *word* is the power through which you make your belief manifest. Simple belief, or assent, as to the truth of a proposition never gave understanding to anyone. There must be mental action—organic changes in mind and body are necessary before the new state of consciousness takes up its abode with you.

If you can convince yourself that you are the Son of God, your next step is to declare it in word, and carry it out

in the acts of your daily life. If, after declaring in word this truth, you fall short in demonstrating yourself the Son of God, you are to find out why. "Ask and ye shall receive; knock and it shall be opened unto you."

You have neglected some of your divine spiritual powers. You may be dissipating in the lusts of the flesh some transcendent energy given you by the Father.

Here comes the mission of the Holy Spirit. When you ask in the silence of Spirit to be shown why you do not manifest the powers that Jesus of Nazareth did, the Holy Ghost will in some way reveal to you the lack. How that revealment will come about no one can tell you. But if you are patient and trustful, you shall be guided and directed so that all the links in the chain of your being shall be brought together and harmoniously joined, and the Son of God revealed.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

"For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."

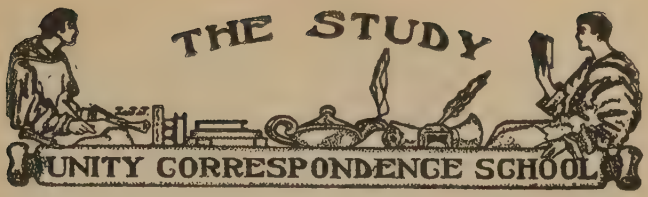
"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

"The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

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This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

PEACE

Extracts from an Address by IDA M. MINGLE *in Unity Auditorium, Kansas City, July 8, 1917.*

HE DESIRE for peace is as universal as the desire for health, in fact, peace is the one underlying quality of mind necessary to the realization of any desired good. Man's yearning for peace in the soul is but a recognition of the possibility of its realization, for man has power to bring into expression all qualities of Mind upon which he thinks.

The idea of dominion, implanted in man in the beginning, when he was given authority over all lesser creations, is ever seeking to come into expression. He struggles to overcome all kinds of adverse conditions, feeling that he should be master. And, finally, after being buffeted about upon the reefs and rocks of hard experience, he discovers that his peace of mind and safety lie in the mental attitude of non-resistance.

Only one man has been big enough to claim in the fullest sense the protection of the law of Love, and to put into practice at every step of the way the principle of non-resistance. Wherein is the secret of Jesus' triumph over mortal conditions? It lies in his devotion and allegiance to an Absolute Standard of Truth, based upon God—the Good—as the One Creative Principle.

Jesus understood exactly his relation to this Principle. Regardless of what the Pharisees, the scribes, the chief priests were saying, he boldly gave forth to the world an entirely new rule of conduct, which he demonstrated to be the only method of procedure for those who hunger for the peace he came to bring. He made it very plain that the Peace he gave was not the peace the world giveth. What sort of a peace does the world give? A peace established by suppression of the emotions and mental forces; a superficial peace, based only upon custom, good manners, personal or national advantage. Can any lasting good come out of the

unregenerate heart of mankind? What does it amount to if man keeps up a semblance of peace on the surface, and underneath is a mass of festering sores? What would it amount to today, if nations should disarm, if they did not come into the consciousness of the Peace Jesus brought into the earth? There can be no permanent peace in the affairs of the nations, except they be cleansed of their sins. We cannot regenerate the nations *en masse*, but must find an answering response in the individual heart. The Peace that Jesus revealed to man does not come through building up the personal or national ego, but it comes with a new birth, through the realization of man's nature being Divine, and the recognition of his freedom to bring into expression the Divine Self.

Man is commander-in-chief of his own forces. He has but one province over which to exercise dominion—the world of his thoughts. Governing this world crowns him with all power in heaven and in earth, for the world of effects is but the manifestation of the thoughts he thinks. Freedom can never be obtained by persuasion or coercion. Freedom is a state of mind. So long as we are influenced or governed by anything without, we are not free. For the Truth is that nothing outside of man has any power to affect him; it is what man thinks of the outside condition that establishes him in bondage or in peace. Man's ability to relate all that is without to an Absolute Standard of thought gives him freedom, for "freedom is an interior state of consciousness, gained through a realization of Truth."

Jesus and his teachings stand as Truth to us. In every thought, word and deed, he denied himself from the personal standpoint. He laid no claim to either good or evil. When accused of being good, he answered simply, "Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments." In other words, go direct to the One Good for your inspiration; do not be too dependent upon exterior leaders. Jesus denied evil in one sweeping statement: "Which of you convinceth me of sin." He became, through his humility of

spirit and devotion to Principle, the outlet through which the goodness of God, the Father, was brought into the consciousness of the race. Because of his mission he dared to make subservient every man-created law, and to preserve the supremacy of the good, yet he did it in a spirit of Love, for he came not to destroy, but to fulfill.

When asked about the ruling, "An eye for an eye and a tooth for a tooth," Jesus did not hesitate to set aside the Mosaic law, based upon the outer form and custom, and put in its place that mighty rule of action that tests our sincerity, "Love your enemies; do good to them that hate you, and pray for them which despitefully use you and persecute you." We know that this law is possible of fulfillment when we take the mental attitude that every obstacle becomes a friend, because it makes possible a greater realization of Truth.

"Agree with thine adversary quickly." Does this mean that we are to sanction error? No; it means that error has no power except that which we give it through recognizing it, and once we withdraw our opposing thought-force from it there will be no adversary. Failing to agree with it, we would recognize it as something and thus give it life and power. Underlying all activity is the One Presence and the One Power, the Omnipotent Good. That which appears to be adverse is but the wrong relation of ideas, having their starting point in the consciousness or mentality of man.

"Resist not evil." Why should we resist this shadow of the real? Would you engage in a combat with your own shadow? Yet the individual who is continually at war with the false creations of his own mind is doing that very thing. We must learn that evil never destroys evil. "Overcome evil with good," was the simple rule of action outlined by the Master. What do you do to light up a darkened room? Do you chase out the darkness in a frantic way? No, you bring in the light, and the darkness disappears. However, thoughts form egos through which is carried on independent action, and it is necessary to tear down the false ego through a process of denial, and at the same time build

in the Truth. But the substance of one's thought is given to the positive reality of Truth.

Only a great Jesus, understanding exact science, could say, "Resist not." In other words, he who would be powerful, let him divest himself of power. Jesus made many statements to prove that power flows along the lines of least resistance, and that the negative attitude is great enough to attract the power of the positive. Did he not say that the meek shall inherit the earth; that the weak shall have strength; that the poor are blessed; that if you would receive freely, make a great emptiness by freely giving?

We are just now beginning to appreciate the feminine, and to apply this negative principle of attraction in the within in a harmonious manner. Man, the positive characteristic of God, lost sight of his soul, the feminine, built up a consciousness of personal power and dominion, that has swept him along in a current of competition, strife and hatred, until now he is meeting his defeat, and being forced to recognize his inefficiency in his own might. He has come to the parting of his ways. He must cast aside the "armor of Saul," and take on the shield of Truth. He must rise above brute strength and work with forces of Mind, and realize that every condition of the universe, good or its opposite, is a creation of thought.

To determine your consciousness of peace, examine your mental attitude toward those things that daily touch your life. Can you hear yourself spoken falsely of, know you are misunderstood, and keep your peace? Because Peace comes from within and is not dependent upon outside conditions.

Can you with perfect composure allow others freedom of expression, even though that expression be exactly contrary to what you think or know to be the Truth? That used to bother me, until one day, when I was feeling ashamed that someone did not know better how to think and act, a messenger of wisdom whispered these words: "He is expressing himself and that is all God expects of anyone." Then I realized that activity in the wrong direction is

better than inertia. Expression is the way of growth, and must ultimately lead man to the fulfillment of God's highest expectation of him—the expression of the Divine Self.

For instance, we might ask, and very appropriately this evening, "What is your attitude toward the weather?" Do you realize that weather is a state of mind, and that you have within you the power to make peace with it? Well do I remember when I made peace with the weather. It was on a hot summer afternoon in August. I had been reading Marden's book, "Every Man a King," and was enthused with the idea that I had the power, through my mind, to exercise authority over the world of effects that touched my life. Since the hot weather was the most annoying at the moment, I conceived the idea of regulating it. I went out on the porch, laid down in the hammock, and concentrated my mind upon ice and cool breezes. After awhile it seemed I was surrounded on all sides by great mountains of ice; that I had been transported into the polar regions, and the next thing I knew my teeth were chattering—I was so cold. I went into the house and got some covering and wrapped up in it—had to do that or change my mind, and I wasn't quite ready to let go of the cool connection. For fully an hour I maintained that cool mental equilibrium, but I learned a lot of things in that hour. I learned that I could regulate the weather through regulating my mental attitude toward it; that I could be so cold that my teeth chattered, or I could, by relaxing my mind a little, be more comfortable. I discovered that little cool breezes were actually blowing on my face as I concentrated. One can, through thought control, establish one's freedom in dealing with the elements of nature. I know that the weather affects one according to the mental attitude one has toward it.

The wind and I used to be continually at war with each other. It always kept my face looking like it had been peeled. One especially windy morning, as I was going to work, I began to harmonize the atmosphere through making love to the wind. I affirmed: "I love you and you love

me; you blow upon my face with gentleness and peace and I have no fear of you." I was not conscious when my face was freed, but I know the wind and have I been good friends for a long time now.

How I used to hate the rain! I turned that current of thought to love and three times I have been in heavy rains, unprotected, and escaped without the usual drenching. It requires instant realization of God as omnipresent, and perfect poise and peace to meet the adverse elements of thought. It precludes all mental preparation for the error that might arise. It means a conscious recognition of Peace as the natural expression of all life and environment.

What is your attitude toward error? Can you view it impersonally and as an unreality? Herein lies your peace of mind. "If you believe the mirage on the desert is a reality, a real lake of waters surrounded by trees, then you will pursue it as long as you are deceived, and endure many sufferings and hard experiences through your ignorance of the Truth. But the traveler who knows it is nothing, emphatically says so, and cannot be deluded into following it nor led out of his way, no matter how fair and enticing it may appear on the surface." The one who will faithfully adhere to the Truth of God alone being the only reality, finds that this Truth proves itself in every event of life, for the Truth is a living power, capable of breaking every bondage of error.

We are continually being asked by our readers for an expression of our attitude toward the war that is apparent in the world today. Is there a war? When liquor is fermenting, many foreign things come to the surface to be skimmed off. The world is in a state of chemicalization. The "good seed" sown in the subconsciousness of the race by Jesus Christ, Lord of this planet, has been working deep and quiet, and now every atom in the universe is being adjusted to harmonize with the true and everlasting Principle of Love and Peace which Jesus represented and demonstrated.

This is the testing time of the real followers of Jesus

Christ. This is the time to stand firm and true to Principle, claiming at-one-ment with the Divine Law of Love and Justice, cooperating with it in thought, word and deed, rather than being led astray by appearances.

There is no fear in the Divine Presence. "Perfect love casteth out fear." Now is the time to bring into manifestation in the universe, through individual realization, the activity of the Spirit of Love. This is the same Spirit of Love which prompted Jesus, in the midst of persecution, to restore the ear to the high priest's servant, and to admonish Peter, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" Jesus realized that the Word of God is quick and powerful and sharper than any two-edged sword, and chose to rely upon the Divine protection of the Word.

Self-preservation is the first law of life, but the self cannot be preserved at the expense of other members of the same Christ body. Every natural law in the universe is founded upon construction. "Life, liberty and the pursuits of happiness" are the God-given rights of every individual, but these qualities of freedom cannot be enjoyed until man comes to the realization that only as he sets others free is he himself liberated. As we give, we receive. As we sow, we reap. Knowing this shall we not at this time consecrate ourselves to thoughts and words of Peace, that the substance of our ideas may prepare a resting place for the great Universal Spirit of Love, which is soon to find its perfect fulfillment in the heart of mankind, making of all nations one great family, having as their Guide and Ruler, God, the Father of us all; establishing us in an eternal habitation of Peace and Purity. Then shall men be able to hear again that heavenly refrain, "Glory to God in the highest, peace on earth, goodwill toward men."

Today is the tomorrow you worried about yesterday—and it never happened.

QUESTIONS AND ANSWERS

"Suppose one contemplated a business venture requiring some capital and had only one's salary as a source of revenue. How could the necessary amount be acquired if not by saving from the income? Wouldn't there seem to be a lack of common sense if some of the salary was not deposited in a bank towards the realization of a definite aim?"

God is the only Source of Supply and to this Source alone man must look if he is to be abundantly prospered. One's salary is but a small channel through which the bounty of God flows, and to look to it as a "source of revenue" is to look away from God. Abundance is demonstrated through enriching the consciousness—filling the mind with true ideas, and realizing that it is ideas that we increase, not "the loaves and fishes."

Everything is made by the Word. Nothing is ever accumulated through the saving idea. True, you may have a surplus and place it in the bank awaiting expenditure, but you do it with the idea of surplus, not with the idea of *saving*. All growth is expression, and we believe money gathers to itself of its kind when kept in circulation.

Money is but the symbol of an inner substance. Recognize it as an idea possessing possibilities of multiplication, and bless what you give and what you receive. The law of "giving and receiving" must be kept equalized, and a consciousness of dependence upon God as your prosperity established, then you will enter into the real riches.

Demonstrating prosperity through the Word may not, from the world's standpoint, seem to be "common sense," but it is the only true and lasting method. We know one man who demonstrated $250,000, last year alone, through abiding in the consciousness of God as his prosperity; but he spent days in prayer and meditation, and kept up a continual consecration to the principles of Truth. He did not become concerned about the money manifesting, but realized every need is supplied, and rested in its fulfillment. There must always be a corresponding activity in the without, but

the mind must be kept centered in the Word. Understanding is the keynote of all demonstration.

* * * * * *

"Explain the difference between soul and spirit; the Spirit of God and the indwelling Christ."

The soul touches both the realm of Spirit within, from which it receives direct inspiration, and the exterior world, from which it receives impressions. But as man brings into expression the original purity of the Divine consciousness, his soul is purified and established in its primitive innocence.

The Spirit is the Divine Center in man which is always in the Absolute; it does not become involved in effects but stands as the Creative Cause of the Absolute Good.

The "indwelling Christ" is the Son of God or spiritual nucleus within each individual, about which all our thoughts must harmonize before we can bring into expression the Divine consciousness. The "Spirit of God" is the Divine consciousness carrying out the Christ ideas.

* * * * * *

What is the Word of God?

John gives us the following concerning the Word of God: "In the beginning was the Word, and the Word was with God, and the Word was God." The Word of God is the Divine *Logos*—God in his capacity as Creative Power, and includes all the potentialities of Being. Man, being the Word of God, contains within himself the capacities of Divine Being, and through his words uses the Creative Principle of Mind to create. The Word of God is the Absolute Truth, the unchangeable Creative Principle.

* * * * * *

Explain Matthew 24:30, 31, 35, 40.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory."

The Son of Man is the Divine Idea Man in manifestation. After all tribulation has passed, and we have come out of the darkness of ignorance into the illumination of

Truth, then shall the Son of Man come in the clouds of heaven. We may not have the clear spiritual discernment, but we can distinguish the Christ in the clouds of our mind, and feel his power and glory. God is Mind and to understand him we must worship him in "spirit and in truth." That is, we must look back of the letter and enter into the realm of ideas. All that there is in the universe is contained in man, and so the Bible is but an exposition of man in his various mental attitudes.

"And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The angels are the spiritualized thoughts. When we become conscious of our divinity, it is as though the Christ in us fills us with delight and ecstacy (sound of a trumpet). The "elect" are the thoughts in consciousness that have been redeemed through the purifying Truth. They may be of the soul, the body, the psychic realm, or any phase of consciousness. The "four" represents completement; the "heaven" represents the mind.

"Heaven and earth shall pass away, but my words shall not pass away."

Knowing that "heaven" represents the realm of ideas, it is easy to deduce that "earth" represents the expression of those ideas, or the mental picture of them. Jesus' words are substance and they are life, and spoken from the consciousness of his oneness with God, they are as indestructible as God is. Ideas and their pictures may pass, but that which has been made by the Word of God shall not pass away. So long as there are ideas, there will be a manifestation of those ideas, so it is utterly impossible to contemplate the destruction of the heaven and earth in a sense of annihilation. They are continually "passing" from one phase of expression to another, conforming to the ideas that produce them.

"Then shall two men be in the field; one is taken, and one is left."

This refers to the coming of the Son of Man as noted in the preceding verse. The "field" is the consciousness,

and the "men" represent thought egos. When the consciousness is quickened of the Christ, one thought ego may be redeemed and another left for the time being. The only outer interpretation that can be placed upon this verse is the acceptance of Truth by one person and its rejection by another. "God is no respecter of persons," so it does not refer to any choice on God's part. God is Principle to which we conform; man chooses whether he shall lift up the Son of Man in himself or be left in ignorance and darkness.

THE UNREALITY OF MATTER

"Matter represents the absence of Mass."—*Professor Osborne Reynolds, F. R. S., LL. D., M. Inst. C. E.; Professor of Engineering, Owen's College, Manchester.*

This is his method of stating what he has proved mathematically, and given to the world in the "Rede Lecture," that matter is a non-reality.

Russell, of Cambridge, one of our leading mathematicians, shows that there is something round us, but it is quite different to what we think it is.

From the above it will be seen, as Huxley says, that "the idealistic position is unassailable" if we deal only with the facts that we are able to prove.

Kant shows that this ideal world is really spiritual, and that we even now are in this spiritual world. Aristotle and Berkeley show that this ideal world is Mind, and its manifestation. St. Paul, Isaiah, Reynolds and Fiske show that matter is non-reality, and LeBon shows that it can be made to disappear.

It will also be seen from what Spinoza says that "by denying the negative we reach the affirmative."—*Active Service.*

While centuries dawn and die away
The world still keeps their record vast,
And gathers ripened sheaves today
From seeds that fell in ages past.—*Selected.*

SUNDAY LESSONS

SUNDAY, AUGUST 26
SPIRITUAL UNDERSTANDING—LIGHT

God is Spirit; and they that worship him must worship in spirit and truth.—John 4:24. And God said, Let there be light: and there was light.—Gen. 1:3. Let your light shine.

SILENT PRAYER: *Let the indwelling light of my spirit be now manifest.*

The study of God and man is identical. Your understanding of the Divine Trinity involves an understanding of your place in it. There is the Father, the great Universal Mind; the Son or Christ, which is *I Am* identified; and the Holy Spirit, or manifestation. God, the great Supreme Source, is the foundation of all. The relation of man to this source is revealed to *I Am* identity independent of any scripture, independent of tradition, independent of any external authority whatever. It comes from the light within. The first lesson in spiritual development is to know that everyone has within him the light, the light of Divine understanding, "the light that lighteth every man that cometh into the world." Those who do not recognize that they have this inner light are in some of the reflected, secondary states of consciousness. The first awakening is the "light;" then come the other steps in order. The statement, "I am the light of the world," cannot be taken in a personal sense and applied to Jesus Christ alone, because he said, "Ye are the light of the world." He taught that the expression of the Universal light and power was possible to all men. Then let us seek the true light—spiritual understanding.

The Hebrew Scriptures are undoubtedly the highest corroborative testimony of the light within; yet we should remember in studying them that the letter killeth; the Spirit maketh alive. In Genesis it is written that the earth was

without form and void, and darkness covered the face of the deep. "And God said, Let there be light, and there was light." We may take this in a physical sense and say that it means the light of the sun and the moon; but it means more than that, because the sun and the moon were not created until the fifth day. Symbolically, that is, spiritually, the "earth" represents the personal consciousness, and the "light" that which perceives and knows. It is universally conceded that it is the mind that sees.

Metaphysicians understand the law by which we carry our bodies in mind, and how we change them by changing our minds. Get a right understanding of man—who he is and what his powers are—and all things shall be added unto you. The question is primarily to get the "light," and through it make connection with the Infinite Resource. Some people poise themselves in the outer, and think that in some intellectual way, by some philosophy that has to do with the occult, they will get the "light." But they find only a temporary, reflected light, because they have not sought and made connection with the Supreme Light. Seek the Most High, and then you will know the true light that lighteth every man that cometh into the world of Truth.

SUNDAY, SEPTEMBER 2

GOD'S GIFTS TO MAN

I will pray with the spirit, and I will pray with the understanding. —I Cor. 14:15. The letter killeth, but the spirit giveth life.—II Cor. 3:6. Walk in the Spirit, and ye shall not fulfill the lust of the flesh.—Gal. 5:16.

SILENT PRAYER: *Let thy only begotten Son, the Christ, be made manifest in me.*

God has given all of his transcendent powers to man, and it rests with us whether we will express them or not. We may connect ourselves with the light of God or with the outer darkness, or with the realm of reflected light. There are many philosophies, but only one Truth; that is light, Divine Understanding. The light of Truth resolves every-

thing into ideas. Those in understanding look upon the phenomenal world and interpret it from the ideas it represents, and not as it appears.

When Jesus Christ said, "I am the light of the world," he was not talking about the lights of this planet. It is true his light shall light the minds of all men, but in reality he was saying that *I Am* is the light of its own world. When he spoke about raising the "temple" he referred to his body; so in talking about the "light of the world" he meant his world. Each of us has our own world. No two of us see alike the things about us. Man's first concept of the external is all wrong. He judges of things as they appear, and later must learn the principle and figure everything out by it. Time was when men thought the earth was flat, and that the sun rose in the east and set in the west. This was the appearance, but it did not chord with the facts; so there are many things which appear the very opposite of what they are in reality, and when the light of Truth shines in we begin to change our concept of them to fit the Truth instead of the appearance. This is especially true of our concept of man. He appears the opposite of that which he is in reality. When we say, "Let there be light," then we begin to see him as he is.

Light is the Understanding Principle in mind, and in Divine Order always comes first into consciousness. It is the first step of the first day. When we take the second step we should not let go of the first. If we are in the Principle we will carry all the steps along together.

As a race we are coming into the understanding of wonderful laws of mind. We have a parallel in the laws of the air. Jesus compared the spiritual man to the air. Aviators find there are currents of air they know little about. In the race's mental atmosphere there are many currents of thought, and if you would keep abreast of the knowing quality you must continually declare, "I do know." Then you will be able to handle all these thought currents and keep above every adverse wind.

Men know little about light. Theories about it have

changed many times. Light is something which has to do with energy in the Universal Ether, but just what it is nobody knows. It has been discovered that there is no light outside of the eye. The whole air may be full of vibrations that turn to light in the eye, but there is no light without the eye to see it. Our eyes only receive certain vibratory rates of energy, consequently only a little of the great universe is seen, and no two people see things alike. By high statements the mind opens up and takes in more light.

Light depends upon consciousness, as sound is sound only when it impinges upon our ears. Light is Principle. It is the *I Am*, in man. We make our own world and everything in it. The proclamations of the One Infinite Mind are going forth through its lawful avenue, man. We are individualized by our wills, and have the power to manifest the One Mind and Will in its fullness, or its opposite. We can remain in darkness by thinking and speaking of our ignorance, or become illumined by proclaiming our union with the great Source of Light. Follow Jesus Christ and declare with him, "I am the light of the world," and keep on declaring it, whether the light shines into your consciousness all at once or not.

SUNDAY, SEPTEMBER 9

MIND

Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5. We have the mind of Christ.—I Cor. 2:16.

SILENT PRAYER: *Let the thoughts of my mind and the meditations of my heart be of Thee.*

As you go on in your expression of Divine Mind you will find that you have many phases of mind in yourself to deal with. These we call "states of consciousness," and they must be brought into harmony under a certain Law. The Law is revealed when man claims the light. All that becomes part of us does so through mental appropriation. We appropriate ideas out of Divine Mind as we eat food from the natural world. You must make an effort to eat,

and you must make some mental effort before you can draw out of the Divine Mind its great ideas.

To get a complete understanding of a question requires that we go to the foundation and search out the cause of all that is involved in the subject. In considering the tendency of the mind to wander into forbidden paths for knowledge, we would first inquire, What is the cause of this tendency? Why should the great All-Good give to man or express through him a faculty that requires discipline, that needs to be coached and taught, and that must sometimes enter into knowledge through hard experience? It must be that God is the Principle of Life, and that through man he is demonstrating himself. If God had already demonstrated his perfection there would be no necessity for creation. But we see creation going on, and there is proof that the One Great Mind is constantly expressing itself. We are part, and an important part, of that expression. Every finer impulse that we feel must have its source in the progressive Mind of the universe.

There are two great phases of mind—cause and effect. We cannot find cause by studying effect, but must enter directly into the cause side and study it until it reveals itself to us. Jesus said, "God is Spirit, and they that worship him must worship him in spirit and in truth." The sequence of this is that we must look into the spiritual side of every proposition.

As students we find that the faculties of mind can be expressed along definite, orderly lines, or in indefinite, disorderly ways. One of these inherent faculties is the desire to *know;* we call it the "understanding," because it is constantly seeking knowledge. This faculty may be suppressed by the will, and the mind then settles down in a state of ignorance. If it is expressed in the outer realm alone, it becomes mere curiosity; flits here and there seeking knowledge and finding it not, because it has not made connection with the real source, which is absolute knowing. Every question has its spiritual root, and that root is in the realm of absolute ideas.

Roughly speaking, man is a threefold being. His intellect expresses through the head, the emotional nature through the heart, and the physical through the body. But this is not all of man; if we go deeper we find that he has a spiritual nature and organism through which he expresses Spirit. All these departments of man's being are necessary that he may have complete consciousness, and express all of his faculties in the orderly process of creation. This brings us back to mind. Man is mind in every phase of his being, and he should not stop with the individual, limited consciousness, but merge himself into the universal Mind and come into the consciousness of the Absolute. This applies to every faculty, and constitutes that worship of God described by Jesus as "In Spirit and in Truth."

SUNDAY, SEPTEMBER 16

THE NECESSITY OF MIND DISCIPLINE

Here is the mind which hath wisdom.—Rev. 17:9. Be renewed in the spirit of your mind.—Eph. 4:23.

SILENT PRAYER: *Let the Divine Law guide and direct all my thoughts, through the Spirit of Truth as promised by Jesus Christ.*

Men are everywhere awakening to the necessity of disciplining their minds. We train the domestic animals and harness the forces of nature, yet let our own wills run wild. We can never be the perfect man we idealize until we have disciplined our minds and taken control of our thoughts. We cannot be truly religious until our minds are put in order and all our ideas brought into harmony with the Ideas in Divine Mind.

All worship should be for mental discipline and all meetings should begin by putting the faculties in a receptive attitude. Jesus Christ gave treatments for mental discipline, especially the will. He recognized the Higher Will, the God Will. He addressed the Divine Will as if it were intelligent Principle. He said, "Not my will, but thine, be done."

"As a man thinketh in his heart, so is he." The majority of people think in the head and starve the heart, and the result is a lack of poise. The only true, well-balanced thinking is in union of the head and heart. We should practice thinking in our hearts, in the within; this will establish equilibrium, and we shall find our souls. If we think wholly in the head, in the world without, we lose our souls; and "what shall it profit a man if he gain the whole world and lose his own soul?" The soul must be built up, and to accomplish this, soul-concentration must be practiced. Then let our daily prayer be that we may think in the heart. If we practice thinking in the heart we shall have better thinking in the head. At the heart we come in touch with the universal Soul of Being, and we feel and know God.

We find that our minds work along definite lines in all successful thinking. The mind constructs temples, stone by stone, step by step. The power of man is in his mind, and the last step in constructive thinking is to realize the consummation of your idea. You start your thought with a certain idea, and carry it along in various steps until a conclusion is reached. That conclusion is the fruit of your thought, and this holding in mind the consummation is necessary to the completion of any line of thinking. If your thinking is without this definite conclusion, you go on and on and never arrive. God completed his creative process, and *rested* on the seventh day from all his work. Divine Mind is a type of the individual mind, and it is safe for us to follow it in all our thought processes.

Right here your attention is called to some of the side lines of thinking, showing how you may avoid discouragement if you do not see fulfillment at once of your ideal. For any seeming divergence there is probably a lack of concentration or of faith in the power of your own mind in unity with the Universal Mind. If you do not have confidence in all the steps of your mind, the consummation is disappointing. No matter what the seeming may be, you should declare completeness, because nothing is done with-

out the Word. Say, "It is finished," and rest in the consciousness of work done. Stick to the proposition that all is fulfilled and nothing is lacking. If you admit lack, you close the door against full consummation. All lines of thinking have to be carefully handled, because we are dealing with Principle, which works like chain lightning, but which may be stopped by a very little doubtful or weak thought. Do not put any limit upon your possibilities. Remember that when the large army of Assyrians encompassed the little band of Israelites within the city, Elisha saw the mountains round about full of chariots and soldiers, and the Israelites were delivered. Do not be discouraged. Make your statement of Truth, regardless of appearances, and rest in the confidence in the Supreme Mind to bring it to pass.

COMPARATIVE THOUGHTS

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—*Isaiah 55.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

August 20 to September 20, 1917

Held daily at 9 p. m.

By the power and authority of the Lord Jesus Christ, I am made free and whole.

PROSPERITY THOUGHT

August 20 to September 20, 1917

Held daily at 12 m.

My justice cometh from the Lord and I trust Him to regulate all my affairs.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence, from August 16th to September 16th, 1917.

August 16th to September 1st—Psalm 36:7-9: "How precious is thy loving-kindness, O God! And the children of men take refuge under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou wilt make them drink of the river of thy pleasures. For with thee is the fountain of life: In thy light shall we see light."

September 1st to September 16th—I John 3:2-3: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

From the reading of your letter we infer that you ascribe your daughter's illness to the fact that she is a vegetarian. This we assure you is not the reason of her seeming trouble, for thousands of people both in and out of our Unity School have proven that they are stronger and healthier and their minds clearer since leaving off eating meat. As to the raw food, a few of our number have been experimenting with it, some having found it beneficial, others not so. Your daughter should seek the guidance of the Spirit as to whether she should eat her food raw or cooked. We do not advise people as to what they should do, but give

our experiences and leave each individual to know for himself, through his own indwelling Spirit of Truth, what is the right and wisest thing for him. If you and your daughter feel that raw vegetables are not good for her, she should quit eating them, and have at least one meal a day of cooked food.

* * * * * *

I lost my position as salesman which I held for twenty-seven years, selling whisky at wholesale. Now come the people and public sentiment clamoring for prohibition, when there are so many men like myself who have conducted ourselves honorably with a business that the highest court of the land legalized. Property is being confiscated, and those that clamor for the extermination of this business have not given the matter the least thought to help their brethren in their dilemma, but look upon many of the liquor dealers as a lot of crooks.

It is not the place of Truth to engage itself in political or national issues and arguments, since Truth recognizes that there can be but one side to all questions and the ultimate outcome of all things must be the victory of Truth principles. But one question can be applied to the whisky traffic, which can be used in cases in general—"Does it make man more God-like?"

It makes no difference how polite the dealers are with whom a salesman comes in contact; it makes no difference whether or not there are dishonest men in other lines of business; it matters not if the whole world would be thrown out of employment, temporarily, should the traffic cease; according to Truth, the one great question is, "Does it make man more like God?"

Matters of this kind need not be handled according to unsafe personal notions, but should be left to the Absolute Law and Principle. This Law is now working in all men, in all things, working in the whisky traffic—rightly perhaps to one man's convictions, unjustly to another's, but silently and surely *working*. One need not speculate upon the outcome; we need only know that if drinking whisky makes man more spiritual, ennobles the home and nation, that no power on earth can keep man from it. Conversely, if whisky destroys manhood and respect for womanhood; separates

man from the consciousness of God, destroys the home and the family support, no human authority can keep it from going the way which Spirit provides for that which does not uplift man.

This is an age of spiritual illumination. If you were not awakened to the things of Spirit, you would never have written to a consecrated brotherhood for help. The confusion in your affairs comes through trying to reconcile and make compatible the things of the sense world, and the things of the new civilization, the New Age.

You can help elevate the race consciousness to a point of spiritual quickening, where it neither looks for satisfaction in whisky nor looks to its handling as a source of supply and existence, through first establishing yourself in the Truth. The Substance of the indwelling Spirit is mighty to satisfy and enrich you. Everything must rest with the individual. We leave these suggestions and the matter in hand with you to work out, with God's help.

* * * * *

God's Law, "Thou shalt not kill," and the higher or spiritual import of this Law as taught by Jesus Christ and testified to by John, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him," (John 3:15) stands good always. It is not revoked in times of war. If nations, as well as individuals, would practice in Spirit and in Truth the sayings of Jesus Christ, as recorded in Matthew 5, there would be no occasion for inharmony among them, and each nation or individual who keeps the sayings of Jesus will always be protected, even if this protection has to come about through the power of God manifesting itself to them as it did to Elisha. On the other hand, "Those who take the sword" at least make themselves liable to "perish by the sword."

We cannot see that there will really be actual "war" in the United States. This we do know, that those who are in the Truth and have entered into the "Peace Consciousness" through Christ, having brought about peace among their own warring thoughts and states of conscious-

ness within, and are filled with the Love of Christ, to them there can never be any war; they simply cannot enter into the "war thought" at all, one way or the other, for there is only peace and life and love in their world.

We also have the promise that those who put their full trust in the Lord, and *abide* in the secret place of the Most High—the consciousness of the Father's Presence—shall, in times of trouble be delivered. Read the 91st Psalm often; make its promises your own, and you will be fortified against all fear of evil.

* * * * * *

After man became disobedient and wandered in consciousness away from God, the sense-man lusted after flesh to eat, and the Lord, through Moses, allowed it. But green herbs were the food for man and no reference is made to flesh-eating until after the fall. In the wilderness, when the Israelites tired of the manna that was sent to them to eat and lusted after the flesh pots of Egypt, God answered their desires and sent them quails, but after they had eaten their fill, a plague broke out among them and they paid for the fulfillment of their lust in suffering and many of them died.

Many seeming inconsistencies in the Bible are explained away, when one understands the circumstances under which Moses' law was given. Moses endeavored to teach Truth as it is in the Absolute, but the people were unwilling to receive it. He then made concessions to their desires, and gave them a law that they would accept. This point was emphasized by Jesus when he said, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." And so with the matter of eating; when man desires what is not good, he always reaps its effects in inharmony. When man rises out of sense consciousness, he will surely rise out of his unnatural desire for flesh for food, and establish the kingdom of heaven, here and now, where there will be no suffering nor death.

* * * * * *

Everything that manifests in the outer world originates

first in ideas. Ideas produce thoughts, and thoughts form conditions. The various prophecies recorded in the Bible were made by men who understood this law and realized what would come to pass if the race as a whole continued to express the ideas which were working in their minds and hearts at that time. It could not be that men should hold in their hearts ideas of contention and strife and the nations sow for war as they have been doing all these years, trampling under foot the love and justice and righteousness and mercy of God, and not reap the results accordingly.

It would do no good, however, to merely put out the flame of war, and leave the smoldering thoughts of anger and hatred. The uncertain promises of a man-made treaty do not fulfill the Law, but there must be an entire change of ideas in the establishing of the everlasting peace of Christ. "The work of righteousness is peace, and the effect of righteousness, quietness and assurance forever." Righteousness must precede peace.

We believe that we are living in the end of the age when the world, or old order of things, is passing away, and the Christ consciousness of Truth and Life is being brought to light. "But the end is not yet." That we are in the midst of a great change in ourselves as individuals, and the whole earth, is very evident to every overcomer. Many things in our land, as well as in other countries, need adjusting, and we trust the people may be willing to make the adjustment peaceably. But to stop the results of unrighteousness before the people have learned their lesson would only be putting off the day of salvation.

But this seeming travail of the nations is giving birth to a new and higher civilization, and no one need be cast down in mind and heart over the breaking up of old conditions that have so long prevailed. Keep the attention fixed on the coming changes to better conditions, and enter into a realization of the promises that are now being fulfilled. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and, "they shall beat their swords

into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Jesus Christ established this peace consciousness in the race thought, and we may enter into it at any and all times, and be entirely protected from all the seeming inharmonies of the world without. But in order to do this it is necessary that we hold ourselves steadily in the wisdom and love of the All Good.

* * * * * *

Jesus knew how to handle *I Am*. He did not allow the *I Am* to be lowered to expression in sense.

The *I Am* must acknowledge its source as cause instead of effect. The *I Am* has dropped from the positive in the head to the negative in life, and man thinks he is getting satisfaction out of sense. This man must be lifted up and spiritualized, as demonstrated by Jesus Christ.

The true teaching concerning Eternal Life seems to many "a hard saying." When Jesus taught it, "many of his disciples went back, and walked no more with him." We are living in the days of the fulfillment of his teaching, and many are believing on Jesus' words in John 8:51 and 11:26, and are accepting the Truth of the More Abundant Life which Jesus came to bring to light, that we might *have* it. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

We do not claim that there is no death. Many of the "New Thought" people do, holding much the same error conception of death as is common among the orthodox people of today, teaching and trying to believe that what is called death is simply the entrance into a grander, freer, higher life. But we do not teach this, for it is neither practical nor true. Death is the wages of sin, and sin cannot bring about the eternal good of anyone nor help man in any way. If you will read carefully the third chapter of Genesis you will see that the death which came to Adam and the

race through disobedience was the death of the body only, for it alone was made of dust, so could return to dust. Death—even the "second death"—is not "eternal life" in torment, as so many erroneously believe, and man's good can come about only through the way which has been provided by God for him. This way which has been prepared for man, is the Resurrection and More Abundant Life of Christ, realized, expressed and made manifest in the body.

Until man is spiritually quickened and awakened to a conscious realization of the Truth, and demonstrates it, he is already dead (in trespasses and sins). But he can so partake of the resurrection life of Christ here and now that his body can be transformed into the pure, spiritual substance, which is in idea back of it, and his whole man be redeemed from the grave. If he dies or falls asleep, a way has still been provided whereby he can again be awakened into a consciousness of life through reincarnation in another body through which he may learn how to live and demonstrate the Truth and Perfection of God.

* * * * * *

The entire Book of Revelation is a symbolical picture of the individual's overcomings and growth from the mortal sense-plane, up into the spiritual plane, with the complete redemption of man as the ultimate. You can readily see, then, that each of the symbols given is representative of some experience that comes to the individual in his growth from "glory to glory."

Jerusalem means a spiritual peace consciousness, and Mount Zion was the highest mountain in Jerusalem. The Lamb is the pure Life of God, and the hundred and forty and four thousand are the pure thoughts, which have been redeemed from every vestige of sex. The new "song" is symbolical of the harmony, which can be realized only by the thoughts that have been redeemed from sense-consciousness. The "earth" is the material sense-plane, from which these thoughts have been redeemed.

An understanding of the "wrath" and "plagues," mentioned in the 15th and 16th chapters, can be gained

only by knowing the true character of God as Principle—Law; unalterable and unchangeable. In the keeping of this Law man is blessed with the peace, health and abundance of God, but if he tries to go contrary to the Law, he turns the power against himself and reaps the results in discord and inharmony. This working of the law adversely is what is termed the "anger," and "wrath," and "plagues," of God. Man is therefore the master of his own destiny, for he has freewill to choose whether or not he shall work in harmony with the Divine Law or against it.

The "temple" is symbolical of the body-temple, and the "seven angels" are the seven senses; five of which are universally acknowledged, and two—thought and intuition —are being quickened in many people.

The fire, hail, lightning, etc., denote the cleansing power of the Spirit, poured forth into the body-temple through these seven senses. The "blasphemy," "heat," "pain," etc., indicate the sense-man's resistance of the things of Spirit. Babylon typifies the confusion, which prevails among the sense-thoughts when they are overthrown from their rule in the body-temple.

* * * * * *

Your seeming failure to demonstrate prosperity is due to thoughts of lack in your mind. All thoughts of lack must be eliminated through denial, and the consciousness filled with rich ideas of abundance. This is why Jesus Christ said "Seek ye *first* the kingdom of God and his righteousness, and all these things *shall be added* unto you." The Kingdom of God is the realm of Divine Ideas within the mind and soul of man, and when it is quickened in the consciousness there will be no thought or concept of lack, but the mind will be filled with rich ideas of plenty and abundance. These rich ideas will objectify in the life and affairs of the one who consciously entertains them, and he will always prosper. This is a law and cannot fail. See the booklet, "Prosperity Thoughts."

Faith is good; it is the foundation upon which the church, or God-consciousness, is built in the individual, but one must diligently add to his faith understanding and many

other qualities if he is to abide and be a real demonstrator. (See II Peter 1:5 to 11.)

Conserving one's life-forces in the regenerate life helps very much to build Substance into the mind and body-consciousness, and this Substance, which is in its true essence spiritual, is the source of all supply and of everything that appears visible to the outer eye.

You can take up thoughts along the line of regeneration and conservation without waiting for your husband. You will find that as you overcome within yourself all desire for generation and become established in the Christ Consciousness of purity, through holding daily in mind a high ideal of pure womanhood, denying everything pertaining to sex and lust and the wasting of the life fluids of your body, and affirming the purity, wisdom and love of Spirit, your husband's Higher Self will respond to your Higher Self, and he also will be brought into the regenerate life with you. You can help him through entering into the consciousness of your Higher Self and abiding there, not opposing him in outer ways nor condemning him, but simply realizing the Truth for both of you. Then trust the Divine Law of Life and Love and Truth to guide him as well as you.

SUN OF OUR LIFE

Sun of our life! thy quickening ray
Sheds on our path the glow of day;
Star of our hope! thy softened light
Cheers the long watches of the night.

Lord of all life! below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no lustre of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy loving altars claim
One holy light, one heavenly flame.

—*O. W. Holmes.*

BY the power and authority of the Lord Jesus Christ, I am made free and whole.

MY justice cometh from the Lord, and I trust Him to regulate all my affairs.

BY [illegible] and
[illegible]-by the
Lord Jesus Christ,
to make [illegible] and
[illegible]

MY [illegible] mouth
from the Lord,
and I trust [illegible] to
[illegible] all my fellow

NOTES AND COMMENTS

People in the pride of intellect are difficult to deal with in matters spiritual. I have found the most success in presenting this subject to them from its mental plane—the dynamic power of thought currents—in this wise:

There is one Universal Principle which we call God. From it flows forth, first, energy; second, intelligence. These qualities are made manifest through the thinking faculty in each one of us. The magnet that introduces this universal energy and intelligence into our thinking faculty is the word (our every mental image and spoken word).

Thus every word held in the thinking faculty sets up motion, a mental current, that immediately commences to form our bodies and affairs after the fashion of the image which we hold before the thinker. If we hold the image of failure, hard times, etc., before the thinking faculty, it, being an obedient servant, sets up a current in accordance therewith and in good time we see the effect in the things about us.

If, knowing this sure law, we ignore the crumbling of things (the result of some prior disintegrating current) and steadfastly hold onto words that we know are generating more permanent conditions, we shall be successful in all we undertake.

Thus we can, through this thinking faculty, produce any result we wish in our consciousness and our affairs by simply feeding it with the words which stand for the result we wish to produce.

This is the mechanical phase of existence merely, and does not take into its philosophy the realm of ideas and their relation in Being. This second step becomes conscious to the *I Am* only after it has disentangled itself from the thinking faculty—when it comes into the knowing that it is *Idea* and transcends the mere mechanical thinker. Thinking is not an original constituent of the *I Am*, or real man; it is simply a faculty, like strength, judgment and will. Thus you can think or not think, or think what you will to think, at your convenience.

If you have so identified yourself with this mechanical faculty that it runs away with you and insists upon grinding right along, whether you are pleased or not, it is your duty to train it. Withdraw your power from it and it ceases to work.

* * * * * *

The Spirit in man is God. It is formless substance—volatile essence. It is also intelligence. It has no will or executive power, to our consciousness, except as manifest in the *I am* of each of us.

Do you not see how powerless that being we call God is to help us unless we by our own volition start through our minds, by holding true words, the current of thought we want to see made manifest?

Again, supposing we did start a current of thought from this invisible storage battery, and it is running all right, but some little counter-current from a world of error comes into our thinker and temporarily cuts it off; do you think God can come in and sweep aside the counter-current and offer us his current of success through our thinkers? You see it is right opposed to the law of Being.

Man is the Will of God—the Word of God. There is no action of spirit force (as we understand action) until the mind of the thinker sets up action through his word. In your case it is evident you have let in counter-currents. In the matter of finances you had firmly decided on a certain line of action, and your faith had set in motion Omnipresent Ethers which were carrying the supply to meet your demands. It is evident, however, that the opinion of someone who works successfully in a different way has caused you to doubt, and consequently all the doubt currents of other minds find "open sesame" to yours.

In order to be successful in the manipulation of the Omnipresent Ethers we must adopt a certain line of thinking and *stick to it.* Success is possible in whatever line of thinking you adopt if you are honest in it. But you must not waver or listen to others if you want success. The world is full of people who are willing to give advice as to

how you shall perform every act of your life, but they are "blind leaders of the blind." The only one who knows what you need from day to day is the Omnipresent Intelligence, whose will you are, *when you will to be.*

There is absolutely no limit to the power of the Spirit working through you if you will only keep up the connection from the within to the without by centering your attention in that one Omnipresent Intelligence. Do not break the current and insulate yourself by thinking discouraging thoughts supplied by others.

There is but one source of thought—God. The flame you feel within you is his Spirit awaiting your directive power. Take words and return unto your God. Get the current going your way and keep it going by the impetus of your affirmations and prayers. Keep out all cross-currents by your own watchful denial.

The mental currents through which your word is accomplished have no volition of their own. They are set in motion by the thinking dynamo in you in a manner similar to the electrical currents that light our streets—certain conditions are made and results follow in both cases.

* * * * * *

Jesus said, "But even the very hairs of your head are numbered. Fear not, therefore; ye are of more value than many sparrows."

If the Father is so minute in his watchful care of his children as to be familiar with even the number of hairs on every head, how can we for an instant imagine that we have been lost sight of in the bustle and whirl of the millions of earth's population? Do not deceive yourself into believing that because you are not conscious of the Father's presence, you are therefore out of his sight. What is it that gives you life? What heals your cuts, burns, and bruises so quickly? The intellect has taught you to say, Nature! But what is Nature? Is it not that same intellect's name for God? If Nature exhibits extraordinary ability in gathering healthy particles of flesh to the burned finger, why not recognize the

real source thereof, and name it as it rightfully is—the Omnipresent Spirit, God!

As Jesus said, It is so omnipresent that it has numbered the very hairs of your head. It lives in you; in fact, it literally *lives* you, and you are as a puff of wind without the Omnipotent God.

You are, therefore, numbered. To be numbered is to be especially designated as having place, relation, importance, and necessity. If you are numbered, you are one of the factors that enter into the great problem of existence. To number and to name mean one and the same thing. If you are numbered, you are therefore recorded in the annals of heaven, and the Omnipresent Father knows you by a name peculiar to Spirit.

"As a man thinketh in his heart, so is he." When we come into the understanding that every thought leaves its trace for good or ill, it is plain why men appear old and why they die. Their whole life tends that way. They expect it; they get it. But when they come to know that it is care, and worry, and anxiety, and hate, and anger, and lust that causes lines and wrinkles, and a dried skin, and all that usually makes up the appearance called old age, then they begin to see that they can think pure, righteous, care-free thoughts and make lines of beauty, and have fresh, healthy flesh and bright eyes. That this has not been demonstrated yet to its fullest extent does not lessen the value of the truth of it. Carried to its ultimate it means immortal, incorruptible flesh.

THE MIRACLE OF THE MORNING

FLORENCE M. HARLING

The baptism of dew purged my fears away,
In the early morn of a perfect day.
The rising sun for my soul's deep need,
Gave hope and courage and strength indeed.
And the morning breeze with its soft caress,
Brought a song to my lips of happiness.

THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The law of Giving and Receiving has its highest expression between God and man. God gives and man receives. It is necessary, however, that man make a channel for the perfection of God to flow into his consciousness. This he does through renewing his mind, through filling his mind with God-like thoughts. When man desires an expression of health he must become conscious of the Truth that health is his natural heritage and a God-given quality. Knowing that God's will for him is perfection, man *boldly* claims that which he desires to express. Through the *I Am* he attaches himself to the qualities of Good, affirming: "I am health; I am life; I am strength; I am peace; I am power," etc., in faith believing that according to his word it will be established. Man makes for himself every condition of life, through his thought and word. Understanding Truth enables him to bring into expression the unlimited good of the Spirit already prepared for him by a loving Father. Man, illumined of the Spirit, speaks of that which he wants, giving the substance of his thought to the good, the desirable.

The Society of Silent Unity is constantly sending forth the Word which is quickening the children of men the world over into the realization of their birthright as spiritual beings. The following extracts from letters received recently are evidence of the joy, peace, health and satisfaction that come through calling upon the one true God in time of trouble:

HEALTH

Abilene, Kan.—When I wired you the doctor had given Mr. C. up, saying he could not live twenty-four hours. He had double pneumonia and his toes had turned black. At first I felt stunned, but immediately my years of training the subconscious in faith asserted itself, and I knew that the Truth could make him free. I had been storing up my energy for the crisis for I had no consciousness of being tired or sleepy, although I had been up night and day, taking the complete care of Mr. C. for over a week. At six o'clock Friday morning the nurse said, "He is passing." To all appearances he was dead, having just gradually breathed away. I never was more calm in my life. Over and over, with the absolute realization of the Truth of my statement I said: "I will fear no evil, for Thou art with me; Thou one Infinite Mind, Infinite Spirit, art Life itself, in which we all live and cannot die." He began to breathe again and by eight o'clock he was able to know and whisper to me. All day I worked, and after your five o'clock Silence in the afternoon I suddenly felt light, just as if a stone had been moved off my chest and I could take a long breath, and I knew the demonstration was made, and I told them all that he would live. He has been a wonder to all. He has never coughed once since his lungs have cleared. He is absolutely well.—*Mrs. M. C.*

Cleveland, Ohio—I asked for prayers for my brother who had completely lost his mind. He was a most pitiful case, but I stood firm that God was the only real Power and that all things were possible with him. Today I write you with a heart full of joy and gratitude and thankfulness to God, for he is entirely healed and as well as ever. He is working every day. I am so thankful that you have shown me the light. I must also tell you of my prosperity demonstration. I have a vocal studio and the moment I get there I consecrate the room. I had to buy a new grand piano and it seemed a terribly big debt to bind myself to, but I trusted to our ever-providing Father. I have not done a bit of advertising for my school, and this year I have been busier than last and am getting more money for my lessons. It has been a little over a year since I bought my piano, and it is all paid for but $80. How can I ever thank God, who is the all-providing, wonderful, good Father.—*Mrs. G. R. G.*

Wyandotte, Okla.—A year ago I was generally afflicted. I had many ailments and chronic constipation.

This is entirely cured and I enjoy better health and strength than I have in years. I can now work hard and the old headaches never come as they used to. My mother is also entirely healed of like complaints, also rheumatism. She is seventy-three years of age and can walk like a child. Praise God, for he never forsakes those who trust him.—*E. W. Z.*

Elizabeth, N. J.—After losing part of my right index finger in a machine last October I wrote you for prayers. My faith in the power of prayer and the goodness of God and the Holy Spirit was rewarded in the most wonderful demonstration. The first joint was cut off in a mutilated way and the doctor wanted to amputate another joint, as he said it would not heal properly. My wife and I, however, protested, saying we would leave it to God's will to heal the finger. It started to grow and after a few weeks a nail started to appear. The finger shaped itself and is still growing, although it is perfectly healed. It is only about a quarter of an inch shorter now than normally and will soon look as it did before the accident. At the time of the accident I did not feel any pain, nor was I frightened. God surely was with me and I thank you for your cheerful words and prayers.—*E. B.*

San Diego, Cal.—My throat has not been so free from irritation and inflammation in seven years as it is now. All praise to God, and I do now consecrate myself anew to his service and trust his Divine Wisdom to lead me into the paths that I can be of most service in spreading the doctrine of the Fatherhood of God and the Brotherhood of man.—*Mrs. S. A. H.*

Oak Park, Ill.—Truly God and Unity have been my refuge and my strength these past few weeks, and my heart is full of thanksgiving for the help I have had. I shall need no more treatments for the ulceration in my mouth, for it has healed up splendidly. The nerves in the left side of my face are well, too. This has been a remarkable cure and I praise God for it.—*Mrs. S. C. R.*

Flatbush, Brooklyn, N. Y.—I certainly have received benefit from your prayers, as I have been able to do all my own housework and keep well all winter. That is something I have not been able to do before in years. My health is in fine condition and our home is a happy one.—*B. A. C.*

St. Louis, Mo.—I wrote to you about March first for prayers for my eye, which was troubling me very much. I was told the only cure would be an operation. The trouble (an obstructed tear-duct) was of long duration, in fact, chronic. It caused a great amount of pain and embarrass-

ment, as I had to be continually mopping my eye with a handkerchief. Whenever I would catch cold all the symptoms would be aggravated, great inflammation and even pus gathering in the corner of the eye. Thanks to our loving Father, and by the help of your sincere prayers in my behalf, I must truthfully say that the second day after writing you my eye had entirely cleared with the exception of a very small amount of clear water gathering occasionally, but the pain had gone. I am deeply thankful.—*Mrs. B. C.*

Kokomo, Colo.—You may discontinue your prayers for the bladder trouble. The third night after I wrote you, I was sitting in the Silence at nine o'clock, when after about fifteen minutes I was healed instantly. I sang for joy and thanked God and you for the great relief. May the ever blessed Truth shine on all who are seeking it, is my prayer. —*Mrs. I. M.*

San Francisco, Cal.—My sister-in-law cannot be too grateful to you for saving her husband's life. She knows very little about Unity, but when Mr. S.'s condition became so critical she gave her consent to sending the telegram. From the time we sent the first telegram until now he has improved very steadily and surely. We are all very thankful.—*B. A. S.*

Bellingham, Wash.—I have received many blessings since I began reading UNITY and am thankful for what has been done for me. I did not have to go through an operation, which I was advised by five doctors I would have to do. God has proved to be my best doctor. Prosperity has also come to me, for which I am thankful to God. He is my Shepherd, I shall not want.—*Mrs. S.*

Lovett, Fla.—About two years ago, after reading UNITY, I was healed through faith of a very sore eye. I had been confined to the house and most of the time to a dark room. My eye was inflamed and painful, but from that time my eye has not bothered me.—*Mrs. L. W. E.*

Phoenix, Ariz.—I wired you a few days ago for prayers for little J. M. The results were so prompt that I am now writing to say that I have seen the glory of God with mine own eyes. Her throat was badly swollen and extremely sensitive, but this has gone and she has suffered no ill effects.—*F. R. S.*

Chicago, Ill.—I wrote you recently requesting prayers for self and mother. I thank God and Unity for the benefits received. My health is much improved. The stomach trouble is greatly relieved; insomnia instantly overcome; medicine and other habits growing weaker and falling away;

financial stress relieved before my letter reached you. Mother's health is very much improved also. The Light grows stronger hourly and we give thanks continually and praise God for all his blessings.—*Miss E. T.*

Glens Falls, N. Y.—Through your prayers I have found my hearing and I thank God and you for it. I am so thankful for what has been done for me.—*Mrs. F. C. W.*

North Portland, Ore.—Just after I wrote you for prayers for my little girl she went into lobar pneumonia. The day my letter must have reached you, the words came to me, "God is able to cut this pneumonia in two. It cannot run its course. There is no longer any pneumonia there." That evening the fever broke and the doctor pronounced her out of danger. Also she came out of it without any cough, though coughing terribly when it began. I cannot give thanks enough for her wonderful recovery.—*A. B. E.*

Booneville, N. Y.—Before receiving your reply my little daughter and I were both healed of colds. We thank you. Enclosed is a love-offering. May it help spread the good work of Christian Unity.—*Mrs. C. L.*

Brooklyn, N. Y.—My son sent you a telegram when physicians said my little grandson had acute meningitis, and his condition was very critical. He is now active and bright, and shows no signs of having been so ill. Praise God!—*Mrs. W. C. L.*

Orange, N. J.—In December I wrote to you for prayers for my father, who had broken three ribs in a fall. With praise and gratitude I now write to tell you that four days after mailing my letter he was up and doing fine. His quick recovery amazed all his friends and neighbors.—*Mrs. T. H. Z.*

Greenville, Ga.—I thank you for your prayers for C. W. He was considered in very bad shape with blood poisoning. In about forty-eight hours, about the time the letter should have reached you, he commenced to improve and was perfectly easy after that. He now seems in better health than for years. We thank the good Lord for answering prayers.—*J. R. D.*

Miller, Mo.—I am now praising God, for that cancer dropped off my nose about ten o'clock after we wrote you on Sunday. I was so glad that I could not wait until the end of the month to write you. The cancer had been there twenty years and now there is not even a scar left.—*B. S.*

Portland, Ore.—I wrote you requesting prayers for little R. F. In November last her eye got inflamed and has

been nearly closed since. I tried to overcome it myself, but as so many told me she would go blind again I gave up and used medicine. Her eye did not improve while I was using it so the request to you was made. I only had your letter two days ago and now she is almost normal. Her eye is nearly wide open. It is wonderful and she is so happy.—*Mrs. H. M. H.*

1050 *Lowell St., New York, N. Y.*—I wrote you for prayers for my sister who had two terrible milk legs. The lumps have entirely disappeared and she is much improved. Thanks to our dear Father and blessings unlimited on Unity. Anyone who wants to communicate with me as to how Unity has helped me can do so.—*Mrs. Margaret Keller.*

Greatkills, L. I., N. Y.—On the third day after the operation, about the time you received my request for prayers for my husband and sent forth the quick, all-powerful Word of Truth for him, and when no doctor in the hospital entertained a vestige of hope, he responded to the Word sent out in the Silence. He felt that he was dying, slipping away, when a swift thought came into his mind. "No," he thought, "I will not die. I will just lie quiet and rest that I may regain my strength and soon be able to go home again." And thank God, he did. He was just there one day over two weeks and the nurse told us that it was a most wonderful thing that had occurred. I thank God for his wonderful goodness.—*M. E. B.*

Cincinnati, Ohio—My youngest son, who had such severe headaches that he was quite unfitted for anything, has not had one headache since I wrote you. The other, whom you have been treating for a year for insanity, is now home, having been dismissed from the hospital. I thank and praise God for these things and and I want my life to so show faith, peace and love as to be a continual testimonial of my praise.—*C. M. R.*

Brooklyn, N. Y.—I wrote you asking prayers for my husband who was very ill with pneumonia. (The same day the doctor gave me very little hope of his recovery.) The next day the doctor came and said, "I feel encouraged this morning. There has been a change for the better." From that time my husband grew stronger and passed through the crisis beautifully. My heart is full of gratitude for your prayers. I also praise God and thank him for this wonderful demonstration.—*Mrs. J. W. H.*

Lexington, Mich.—Three years ago I asked your prayers for a misplaced uterus. I had been obliged to wear

a hard rubber support for twenty-six years. I could not be on my feet an hour without it. I tried several times to go without it but suffered intense pain. One morning, about a month after asking your prayers, I felt that I could take the support off, so went about my usual housework, and never since have I had a symptom of the old trouble. I am able to walk two miles and not suffer, and do not wear a support of any kind.—*Mrs. I. Y.*

New York, N. Y.—I asked your prayers for my sister's recovery from typhoid-pneumonia. After I had sent you my letter she recovered so rapidly as to surprise the doctor, but I knew the Lord had and would answer your prayers.—*D. N. S.*

Reedley, Cal.—I thank you for your prayers in behalf of myself. A dear little son came to us on Easter Day, April 8th. The birth-chamber was indeed filled with peace and I had no fear. Everything was over in a few hours and there were no ill effects afterward; no laceration as in former experiences of this kind.—*Mrs. M. M. C.*

PROSPERITY

Tulsa, Okla.—Since receiving the bank I have had a raise of twenty-five dollars a month in my salary, and this increase extended back to the first of the year. I thank God for the demonstration, for it helps to increase my faith. I am learning to understand his ways. Praise God from whom all blessings flow.—*L. P.*

Seattle, Wash.—I know I have been benefited by your prayers for prosperity, as two months ago I could not see how I was going to meet obligations. Now one debt of long standing is settled and only one more payment to meet on another. Today I received five dollars unexpectedly, which will enable me to meet another payment. For several months I have paid out the last cent I had, not knowing when the next would come, but in a day or two I would receive money. Many times I have assured myself that never yet had the giver of all Good failed to supply my needs, and have acted as if I had plenty. Never again will I allow a shadow of doubt to shake my faith.—*E. M. B.*

Los Angeles, Cal.—Some time ago when I was out of work I wrote to you and asked for prayers. I got employment at once and have been working steady ever since. I am quite sure that it was your prayers that brought success to me and I thank God for it.—*R. J.*

Sebastopol, Cal.—I have just received your letter en-

closing a tract on prosperity. With it was handed me another letter offering me a position, so I am accepting the position and am sure I will like it, knowing from whom it comes. It is just the position that I have been desiring.—*C. A. S.*

Chicago, Ill.—I wrote you some weeks ago asking prayers for prosperity. We are now getting along nicely and are nearly out of debt. I am indeed grateful to God and to you for showing me the way. We also had a beautiful demonstration in healing this last month. My daughter was completely covered with a rash. We held the thought that she is God's perfect child and nothing can harm her and the next day the rash had all disappeared. I also sent you a telegram last week asking prayers for my brother who expected to have one eye removed. The doctors are now in hopes of saving it, and they cannot understand the change in his condition, although I know it is one of God's wondrous works, and I do thank him.—*Mrs. F. C. S.*

El Paso, Texas—My husband tells me that without any apparent reason his business has improved and the outlook is far more cheerful than it has been for two years or more. For the first time since last fall all my bills are paid and I have more than enough. But most wonderful of all is the absolute knowledge that all my needs will be supplied and that I do not have to worry about it. My husband has lost his worried look and is in far better health.—*R. E.*

San Francisco, Cal.—It is with deep gratitude that I write this letter to inform you that further prosperity prayers are unnecessary, as the desired result was demonstrated within two weeks following my request.—*F. E. D.*

St. Louis, Mo.—For some time I have been contemplating making a change because of my long working hours and close confinement, but somehow I could not see my way clear. But of late all obstacles just seem to melt away and I am about to realize my heart's desires. I am going to have a home again for myself and little mother, and, most of all, I will be able to devote more time to spiritual things. The Concentration Leaf you sent me, "I am unified with the one living Substance," has been a wonderful help to me. I carry it in my purse and not long ago, when I had come down to about twenty-five cents and wondered how I could make it reach, I went into the silence and appropriated this living substance. To my surprise, a few days later I found two dollars in my purse. This sounds strange, but it was there. I thank you most heartily for your prayers.—*A. F.*

Frankfort, Ind.—Yesterday I visited my son who has

a position with the G. R. Co. He obtained this position under your care, and all the good has come to him while under your treatments. I am so thankful and grateful and the Truth means more to me every day.—*R. K. M.*

Jackson, Mich.—I have not enjoyed such prosperity in years. God is pouring out his richest blessings.—C. *Van Z.*

Louisville, Ky.—I asked your prayers for success in financial matters. After writing you my husband was given a position at fifty dollars a month, and within a few days he was paid an old debt which had been due him for over two years. We believe in the unity of God's children in faith and prayer.—*Mrs. J. S.*

Kansas City, Mo.—My business has increased wonderfully and is now three times as large as it was a few months ago. I thank God for all the blessings he has given me.—*N. R.*

North Vernon, Ind.—We have been greatly prospered. My husband has been given two raises in six months' time, and up to the time I asked for prayers for prosperity he had worked for this firm six years with no increase.—*Mrs. J. H.*

Lawrence, Mass.—I thank you for your guidance in the sale of our house. I am rejoiced and realize how good God is. I feel as though I could never praise him enough. —*Mrs. B. R.*

Indianapolis, Ind.—Your prayers have brought so much joy and happiness to my family. My husband has a very good position and he is indeed a much better man in many ways.—*Mrs. M. C.*

Providence, R. I.—I cannot tell you just how grateful I am for the help which my brother has received through your prayers. He has just accepted a fine position after having been without one for over two years.—*Mrs. P. T.*

FREEDOM

Detroit, Mich.—For several years my wife has been reading and studying UNITY, and has repeatedly asked you for prayers for me that I might be brought to the Light that she enjoys. I have led a wicked life, having been a hard drinking man, (the worst of all kinds, a periodical drunkard), but now, thank God, I am free of that. I have openly ridiculed the faith my wife has in your Society, and until last winter I was sincere in my belief that yours was only another of the cults and fads that are so rapidly springing up. But our daughter's baby was taken so seriously ill when only a few weeks old that the doctors and nurses

thought the little one must die. Mrs. S. immediately telegraphed to you, and then went to our daughter's home, and held that baby close to her for I do not know how many hours. About a week after that the baby had improved so much we took her to our own home and had her all to ourselves for six or eight weeks, and she grew so well and strong. Since then I have been thinking, and although I still continue to speak slightingly of Unity once in a while, yet in my inmost heart there is a knowledge that my wife's faith and your prayers saved that baby's life for her old grand-dad to love.—*F. E. S.*

Muncie, Ind.—My husband was such a great drinker, but I prayed and trusted in God, and told him every day that I knew he was going to quit his drinking. He began going to church and was converted and baptized and has stopped drinking. He doesn't even use tobacco nor smoke any more and we live happy now.—*M. E. H.*

Lecompton, Kan.—I thank you for your wonderful work in my own individual transformation from a tramp printer and a booze-fighter, which proves that "As a man thinketh so is he." It is a wonderful manifestation of the truth that Unity is indeed the way that is profitable to follow, for it is Christ's way, and the road to freedom and life and all that one could desire.—*S. T.*

Alhambra, Cal.—I wrote you asking prayers for my husband, who was in great distress through the desire for drink, which made us all very unhappy. I am thankful to say that he stopped drinking immediately after I wrote you. I wish I could express my gratitude.—*Mrs. J. E. O.*

Waynesville, Ohio—I wrote you a few weeks ago for prayers for a friend that he stop drinking. That same night he came to me and told me that he was going to quit. He acknowledges that it was God that brought it about. Things that seemed impossible to clear up have all been straightened out, and I see God's Almighty Grace shining through it all. —*A. T.*

Charlotte, Mich.—My husband, for whom at different times his mother and I have asked your prayers to help him in overcoming the drink habit, has stopped, and has worked steady for a year now. It was through prayer that he was cured.—*Mrs. G. H.*

PROTECTION

London, England—You will be glad to know that Mr. W. has recently had some wonderful experiences in the protecting Love of the Father. There was an explosion just

near him and momentarily all he could gasp out was "Saved!" And after returning from the spot he said he could not see any traces of even dust! Another time a shell burst in the midst of his department and there was nothing damaged and no one hurt. So much so that a joke has arisen, "If anyone wants to be lucky join W.'s stores." Praised be the blessed Spirit of Life!—*F. W.*

Spokane, Wash.—A short time ago my little granddaughter had a very dangerous fall down a steep stairway, and by instantly holding her in God's protecting care as taught in Unity, and repeating for herself the prayer, "God is my help in every need," she was quickly healed of numerous bruises and soon recovered without any serious results. Praise God for his good news.—*Mrs. M. A. G.*

Los Angeles, Cal.—I have three nephews in the European war and when I heard they had gone to the front I wondered what I could do for them. I picked up my Bible, opened it at random, and my eyes fell on this verse: "In famine he shall redeem thee from death and in warfare from the power of the sword." I shut the book, I was satisfied; and the first year of the war the boys worked up to their knees in mud, yet they learned not to complain. To this day they are all right. I have wondered what the war would amount to if each person clothed himself with Infinite Love and Wisdom.—*T. W.*

Chicago, Ill.—Last night some boys drove away with our auto, which I left standing while I made a call. I had not the least doubt but that the machine would be returned, and I prayed to God that all would be well. In less than one hour the machine was found and in as good condition as I left it. It is wonderful how all things work together for our good if we leave them entirely in God's care. Nothing is impossible.—*A. R. W.*

Chicago, Ill.—Last Saturday our home town of C. was visited by a cyclone, and three thousand people were left homeless, four hundred homes in ruins and three hundred and eight persons injured and many dead. Three married sisters and their families (twelve in all) live in the district visited by the storm. They all escaped without a scratch and property only slightly damaged. Our own home was one of the twelve left untouched in that stricken district. My little niece said to me, "Mamma and I were down in the cellar saying Unity for all of you as hard as we could." She said they were not afraid for they knew God and Unity would take care of them.—*C. B.*

PUBLISHERS' DEPARTMENT

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Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

UNITY GOOD WORDS CLUB

All who wish to help in uplifting and making better world conditions are invited to cooperate with the Good Words Club. Never in history has there been a more urgent need for the establishment of an abiding peace upon the earth and to this end the principles of the Good Words Club stand as a mighty factor. The metaphysician, knowing the Law, recognizes that as he conforms to the governing Principle, harmony in mind, body and environment results. The Divine Law is set into operation by the power of the Word. Every word brings forth according to the idea it contains. Cooperation with the Club serves a two-fold purpose—it affords individual benefit and at once assures the betterment of the race.

The Club membership extends to all parts of the world, and is increasing steadily at an average rate of two hundred and fifty a month. There are no specific dues nor fees connected with membership in this Club, the organization being sustained by freewill offerings by its members.

Membership in the Club is through signing the pledge:

"I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

"I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill."

If you are interested in making your life and the lives of those about you brighter and happier; if it is your desire to aid in the progress of humanity as a whole; and to fulfill one of the simple teachings of the Great Exemplar in everyday living, write for an application for membership in the Good Words Club, addressing The Central Secretary, Unity Building, Tenth and Tracy Ave., Kansas City, Mo.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of September to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Lizzie Hill, Clear River, Minn.

Miss Marie La Rue, R. R. 1, Charlottsville, Ind.

Oscar P. Willmann, Hospital, Craig Colony, Sonyea, New York.

Mr. and Mrs. L. Edwards, 26 Shephard Ave., Saranac, N. Y.

David John Williams, 110 Prospect St., Nanticoke, Pennsylvania.

Mrs. C. Wheaton Walter, The Oaks, Brookham, L. I., New York.

Mrs. T. W. Watkins, 948 Bartlett Ave., Milwaukee, Wisconsin.

Mrs. E. L. Meegan, 1619 Larch St., Raymond, Washington.

Alice Delorme, 319 Illinois Ave., Lorain, Ohio.

Mr. and Mrs. F. M. Clark, 450 Cross St., Watertown, N. Y.

Mrs. A. A. Weaver, Wilson Creek, Utah.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in September UNITY:

CLASS THOUGHT
September 20 to October 20, 1917
Held daily at 9 p. m.

My health is from God, and I refuse to be robbed of my birthright by any negative thought.

PROSPERITY THOUGHT
September 20 to October 20, 1917
Held daily at 12 m.

The spirit of honesty, promptness, efficiency and order is now expressed in me, and is manifest in all that I do.

A NEW CATALOGUE

A complete list of Unity publications will be found in the new catalogue which we have just issued. In this up-to-date list we give the titles and prices of 130 tracts, 37 booklets, beside all of our books in their various bindings. We will send you one of these new catalogues gratis upon request.

On account of the unusual demand for back numbers of this magazine we have exhausted our surplus files and are going to ask our readers to help us supply the present demand. This can be done by returning to us those copies of UNITY that are not being used for reference or for distribution. If you have some magazines that are lying idle and you have no special use for them we can use them in our propaganda work. We shall be glad to pay postage for the magazines you send us. We should prefer those numbers that are not soiled or torn. We thank you in advance for your generous response.

A GOOD INVESTMENT

The walls of the new addition to the Unity Administration Building are now up and the finishing work is in progress. We had estimated the cost of the building at about twenty-five or thirty thousand dollars, but indications show that it will total somewhere near forty thousand.

This gives us an opportunity to offer the Unity people more Unity Bonds. These Unity Bonds are issued in hundred dollar units, for any length of time up to five years. By purchasing them you help in the Unity expansion and at the same time place your money out at good interest.

For further information address *Dept. B, Unity School of Christianity*, Tenth and Tracy Ave., Kansas City, Mo.

100,000 TRACTS

The following item appeared in a recent issue of one of our periodicals:

"Over a hundred thousand tracts are now in the printing department waiting to be printed. Mr. Alberg, the linotype operator, is working overtime nights setting type for them. It will not be long until we will need another linotype."

You will not be surprised to know this if you saw our long list of tracts mentioned on pages 88 and 89 of the July UNITY. Did you notice the special combination price for them? We suggest that you refer to last month's magazine.

BLESSED BRICKS

The interior walls of the big four-story addition to the Unity Buildings are to be covered with the names of those who have sent blessed offerings. Where it is possible, mottoes will appear on the walls. The blessings are coming in fast and the space is rapidly filling up.

We should like a word of blessing from every Unity friend.

TWO HANDSOME BOOKS

You may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.

The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being in a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by 7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey-paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

"Christian Healing" in flexible binding is $2.50 per volume, and "Lessons in Truth" in flexible binding is $2.50 per volume.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

ONENESS WITH GOD AND NEITHER DO I CONDEMN THEE

An Entirely New Edition of Two Important Essays, by H. EMILIE CADY

Among the excellent writings of H. Emilie Cady, these two essays stand out prominently this present moment. They are conspicuous because they are essential power in meeting scientifically the world's turbulent conditions.

What we now need to know is how we can conform to the higher principles of life while dealing with existing external conditions. We are told, in these two articles, many of the important things that are required.

The ultimate thing which we all have to learn is right relationship to the Supreme Cause of all life. This is clearly defined in "Oneness With God." As it is our earnest desire to become one with the source of Infinite Good, we appreciate the direct light of spiritual illumination, which this booklet gives.

Justice is the subject of the second part. It is especially good, as it is treated with rare insight. Both articles are combined in one booklet.

Our Press department has finished this booklet in a very neat cover. It is attractive, though quite inexpensive, selling for 20 cents.

THE OXFORD INDIA PAPER EDITION

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

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Chicago, Ill.—We are constantly growing in Spirit and in Truth and realizing God's law of abundance working in all our affairs and his will in us of health and harmony. I never felt so much as I now do the wonderful blessing which Unity has been to me and mine. My sister who was restored to health and harmony by Truth, after being declared hopeless by three doctors, has returned to college. We shall never cease thanking God and Unity.—*Mrs. W. E. G.*

Toronto, Ontario, Canada—I am at last out of the slough of despondency, and with God's help shall stay out. I am sure I could not have endured the last few months if it had not been for your kind prayers, and the help and inspiration I have received from your two publications, "Lessons in Truth" and "Christian Healing." I have spent whole days studying them and now I better understand the Bible, having never understood it very well before. I have given up meat altogether and find that I do not care for it. I have not had a cold for some months, while other years I was hardly without one during the winter months. So you can see I am progressing.—*F. M. C.*

Augusta, Ga.—I cannot give UNITY too much praise. I have been a constant reader of this dear little magazine ever since 1898, the year I was healed of a disease the doctor said was incurable. I now praise God for the sweet realization of my oneness with the Divine Mind. The Truth I speak for myself I speak for the whole human family and every living thing. I heartily join you in the thought of "Peace on earth, goodwill to men."—*Mrs. L. M.*

London, England—I received yesterday a prosperity bank, also a bundle of UNITYS, for which I thank you. It is indeed good of you to send all I ask for and to get safely all the letters I write. I always send out the thought that they won't go astray, but reach you safely, and UNITY, being blessed with good and rich thoughts, always comes safely, though it is often late. I really don't know what I could have done without UNITY'S help. It teaches you to look within to find calm and hope in this depressing time. I feel happy and peaceful within, in spite of what is without me, and I read UNITY every day. I take it with me wherever I go and read it in the tram and bus and when I sit in the park in the sunshine, enjoying this beautiful weather. I find the *Weekly Unitys* so very interesting, so uplifting and inspiring in the messages of Truth. "Good Advice" is a lovely article which I have been studying before sending on to a friend; also "Making Good" is excellent. I want to help Unity spread the Truth, for it is God's work to help and comfort and uplift others and point the way upward, onward and heavenward. I am delighted with Unity and I thank God I am growing and developing in the Truth of Being. God bless you all and Unity work in the world. Amen.—*Madame R.*

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